

**The Academy of Religion
and Psychical Research**

**1988 Annual Conference
PROCEEDINGS**

**KUNDALINI:
BIOLOGICAL BASIS
OF
RELIGION
AND
GENIUS?**

**The Academy of Religion and Psychical Research
P. O. Box 614 • Bloomfield, Connecticut 06002**

THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH

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KUNDALINI:
BIOLOGICAL BASIS OF RELIGION AND GENIUS?

PROCEEDINGS
OF THE
ACADEMY OF RELIGION AND PSYCHICAL RESEARCH

THIRTEENTH ANNUAL CONFERENCE

YMCA BLUE RIDGE ASSEMBLY
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I certify that the statements made by me above are correct and complete.

Boyce Batey
Executive Secretary

ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
Annual Conference Proceedings, 1988

TABLE OF CONTENTS

EDITORIAL
page v

KEYNOTE ADDRESS

SOMA AND THE SHIFTING PARADIGM
Gene Kieffer
page 1

SYMPOSIUM I: THE KUNDALINI EXPERIENCE AND CLINICAL HELP INTEGRATING ITS EFFECTS

KUNDALINI: EARLY PROCESS CASE POSSIBILITY
Susan C. Haske
page 19

A PERSONAL ACCOUNT OF KUNDALINIC AWAKENING
Pauline B. Davis
page 32

KUNDALINI: UNDERSTANDING AND NURTURING
ENERGY-CONSCIOUSNESS AND THE EMERGENT SELF
Bonnie L. Greenwell
page 35

SYMPOSIUM II: HISTORICAL KUNDALINI RESEARCH

THE NATURE OF PRANA AS THE BASIS FOR
THE STUDY OF KUNDALINI
Michael Bradford
page 49

KUNDALINI: THE BIOLOGICAL BASIS OF RELIGION AND GENIUS?
INVESTIGATING THE LIVES OF MYSTICS AND GENIUSES:
THE CASE OF WALT WHITMAN
Paul Pond
page 58

KUNDALINI AND ENLIGHTENMENT
John White
page 73

SYMPOSIUM III: KUNDALINI AND WHOLISTIC HEALTH

KUNDALINI: THE VITAL FORCE BEHIND HOLISTIC HEALTH

Mary L. Rodio
page 85

SYMPOSIUM IV: CONTEMPORARY KUNDALINI RESEARCH:
ACADEMIC, EXPERIMENTAL, AND EXPERIENTIAL

EXPERIENTIAL KUNDALINI TECHNOLOGIES FOR
PSYCHO-SPIRITUAL TRANSFORMATION
Richard Gilbert
page 102

KUNDALINI AND MYSTICISM
Mary Carman Rose
page 111

SYMPOSIUM V: THE ROLE OF KUNDALINI IN GLOBAL
CONSCIOUSNESS

KUNDALINI AND ITS RELATION TO TRUE LOVE
Francis Al Mantica
page 120

THE NEED TO ESTABLISH THE LINK BETWEEN KUNDALINIC
AWAKENING AND SEXUAL AROUSAL AS THE NECESSARY AVENUE
TO UNDERSTANDING THE "SPACE" ABOVE THE HEAD
Ponciana Olayata, Jr.
page 128

THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
Annual Conference Proceedings, 1988

FOREWORD

The Academy of Religion and Psychical Research (ARPR), which is an academic affiliate of Spiritual Frontiers (SFF) held conferences on kundalini in Nov.'88 and May, '89. This volume consists of the papers which were presented at the 1988 conference. Because these two conferences attracted considerable attention among many who are observers and friends of SFF and ARPR, but not members of either, this volume of proceedings will probably come into the hands of some persons who are not familiar with these two organizations. Hence, some examination of this emphasis on kundalini is important.

First, those active or at least interested in ARPR constitute a highly diversified group of academicians. Yet, perhaps there are three things which we have in common: the beliefs that the spirituality of a religious commitment may be leavened and strengthened by intuitive, psychic, and/or mystical experiences; that there is at present an urgent need for responsible study of these phenomena; and that this study will in many cases demand the development of not yet existing investigative approaches. On the other hand, because of the diversity among members of ARPR, there was a healthy and often articulated variety of opinions concerning the importance of present day study of kundalini and the value of these conferences. Concerning these issues I will write here in the only way I can--i.e., from my own point of view. It is hoped that others who have different perspectives on these issues will express their opinions for possible publication in the quarterly journal of ARPR: The Journal of Religion and Psychical Research.

The point of view from which this Foreword is written has three presuppositions. (1) Any academic study of the "interface" between religious belief and commitment, on the one hand, and mystical, intuitive, and psychic phenomena, on the other hand, must be pledged to a conscientious and well informed study of the *de facto* diversity among religious views and the spiritual paths to which these views give rise. (2) In any spiritual path beliefs about reality, man, and praxis are intertwined. Whether one is a Muslim, Jew, Christian, Zen person, gnostic, Hindu, Theravada Buddhist, Confucian, or Taoist one tries to live one's beliefs; and ideally the beliefs and praxis are mutually supportive and illuminating. (3) While none of the modes of scientific inquiry which are in use today is adequate for all aspects of all areas of interest to ARPR, we may legitimately--and in fact we must--draw from science some standards of investigation--e.g., we must, regardless of our personal preferences and goals of our own inquiry, be open to all available evidence pertaining to areas we are studying; and we must avail ourselves of Francis Bacon's "Method of Differences", which will entail, for example, our examining psychic and other phenomena which arise from diverse spiritual paths.

The Journal of Religion and Psychical Research

Second, I have had some inquiries from persons who are either members or observers of ARPR, about the avowed Christian origin and emphasis of SFF which sponsors ARPR; the goals of ARPR as investigative organization; and the present emphasis on kundalini. I will address these topics.

Today Christianity is interpreted in a number of novel revisionist ways, most of which are incompatible with each other and each of which denies some centrally important aspects of Christian teachings. Thus, Christianity has been said to be a variety of Chinese humanism; of Hinduism; of Zen Buddhism; of Theravada Buddhism; of Western esotericism; or of gnosticism. There are 20th century revisions of traditional Christian teachings which are worked out in terms of selected aspects of modern philosophy, notably the work of Hegel, Marx, Whitehead, Heidegger, Nietzsche, or Teilhard de Chardin. And there are additional revisions of Christian teachings based on 20th century natural or social sciences or historical-critical work on the Bible. Finally, however, being an orthodox Christian myself, I will add that the teachings of the latter have proved to be living options for some of us and hence are to be included among the still viable interpretations of the revelation given in the life, ministry, and teachings of Jesus.

What is the import of the foregoing for the academic tasks given to ARPR by SFF? Certainly it is clear that we do not thoroughly explore the concrete human experiences, aspirations and types of spiritual fulfillment which revitalize and reassure our spirits unless we examine those which come from as many places and cultures as possible. This is so because our task in ARPR is inquiry into the diversity of spiritual paths and also because inquiry into any one spiritual path is aided by comparison and contrast with others. For example, recently I have been studying Taoism, which unfortunately is not represented in this volume of Proceedings. And I am spiritually and intellectually exhilarated at my recognition of the very significant resemblances as well as differences between the manifold Chinese experiences and insights which are born of knowledge of the Tao and those of Christianity which are born of faith in the Logos become Man, his teachings concerning the Father, and his fulfilled promise to provide the gifts of the Holy Spirit. It will, indeed, be wise for ARPR to cultivate a true ecumenism which fosters a love for the fundamental truth concerning the values which are rooted in reality, wherever those values and that truth are found.

What then of kundalini in this context? Perhaps kundalini is one of the great human insights to our knowledge of which each religion makes its own distinctive contribution. (Even a religion which by-passes or de-emphasizes kundalini would at least implicitly teach us something about the latter, for such a religion would have been able to fulfill its own nature without the Hindu stress on kundalini.) The papers in this volume, however, were among those submitted in response to the ARPR call for papers for the 1988 annual conference. Ecumenism, or inclusion of as many world reli-

Foreword

gions as possible in the conference, was not a factor in the call for papers or choice among those submitted. And an emphasis on this variety of ecumenism would not have been wise at that time; for kundalini is for us primarily a development out of some aspects of Hinduism, and many of us in ARPR needed to become acquainted with kundalini in respect to its source before we ventured further in the study of it. As a result in this volume of the 1988 Proceedings there are important gaps in the perspectives on and information given about kundalini.

One characteristic of our modern culture has been a glorification of the so-called "objective attitude" toward our areas of inquiry. Informally this objective attitude is usually taken to mean a lack of personal involvement with what we are studying, and this attitude is seen as a necessity in the coming to know the objects of inquiry as they really are. There is, however, an older wisdom concerning inquiry which (to adapt an expression from the thought of William James) sees as the "real duffer" in inquiry the person who hopes to come to know what he studies without respect for, good will toward, or keen appreciation of it and hence without a desire to foster its well being according to its own nature. On this latter view, the bringing to our inquiry the attitudes which James' "duffer" rejects, is an aid to successful investigation and sometimes a sine qua non of success in inquiry. Obviously the attitudes I have just described live only in the spirituality and intellectuality of individuals. Further, during the past two years I have cautiously developed some of these attitudes in my study of kundalini, and the desire to make progress in this open-minded study of kundalini has been very much on my mind. I will tell a little of that story here, while others will have much to add concerning their acquaintance with kundalini and their finding in the study of kundalini a legitimate and satisfying expression of their own desire to seek, possess, and use the truth of kundalini.

When Elizabeth Fenske, Chairman of the ARPR program committee, telephoned me to ask about the feasibility of having our 1988 conference on the subject of kundalini, I responded that it seemed to be a worthwhile and timely suggestion. I said this for at least three reasons. First, I have long known about the importance (and the rewards) of remaining open to new opportunities to learn and reflect on religious topics I have not yet systemically investigated, and particularly in respect to areas which derive from spiritual paths other than one's own. Second, I believed then (and now after two years, I still believe) that in the past I have had some kundalinic experiences which I did not then understand. And I still do not have all the understanding of these experiences that I would like to have.

Third, there was in embryonic form in my mind an interest in making explicit, developing, and bringing into play certain reasonable, apparently widely relevant standards of inquiry. Through generations of human investigation of the human spirit; nature; supersensory aspects of

Foreword

reality; and (as important as any area of inquiry) the complex phenomena of human investigations themselves we have learned about certain requirements of genuine inquiry--i.e., "academic standards we call them". I will extract from the history of the epistemology of inquiry four of these standards. I will refer to them as Principles which, I suggest, are of importance in the current study of kundalini.

PRINCIPLE I: THE NEED FOR RECOGNITION OF APPARENT DIVERSITY OF THE ORIGINS OF KUNDALINIC AROUSAL AND EFFECTS OF THAT AROUSAL. If kundalini is virtually a universally relevant instrument of the development of many centrally important aspects of the human spirit and of human life, then it will probably have roles in most or perhaps all spiritual paths. But these spiritual paths appear to be irreducibly different from each other, although there are some perspectives from which there seem to be significant resemblances also. It is important to note, however, that there are at least five views which the investigator of kundalini (or any religious phenomenon) may adopt concerning this diversity. (1) The rejection of all metaphysico-religious paths on the grounds that such insight into ultimate reality is not a possibility for man. This was the choice of the Greek Sophists and of all skeptics to this day. (2) There is only one spiritual path that possesses the truth and all others are false. Some Christians have declared this. (3) There is some truth in all (or most) spiritual paths, but only one possesses the linguistic, philosophical, or religious key for understanding them all. This is a matter of de-mythologizing some religious paths by translating them into terms provided by one or more others. Some Hinduism and Buddhism do this and so does the concept of the esoteric interpretation of Christianity. (4) Each spiritual path has a distinctive set of teachings but there are no significant resemblances among them. (5) A genuine spiritual path (as opposed to a bogus one) gives some true insight into reality and the human spirit, and there will be resemblances among these paths. I suggest that as basis for study of kundalini, as well as of other religious phenomena, this view is the most promising of the five.

PRINCIPLE II: THE NEED FOR SEARCH FOR POSSIBLE COHERENCE AMONG KUNDALINIC EXPERIENCES AND OTHER PHENOMENA OF THE SPIRITUAL LIFE. Coherence here is the mutual relatedness (including mutual influences) among aspects of the individual's spiritual life. This principle is important in this context because of the need in any one spiritual life to study relations among arousal of kundalini or the apparent lack of presence of kundalini, creativity, sexuality, intellectual prowess, and spiritual growth.

PRINCIPLE III: THE NEED FOR SEARCH FOR POSSIBLE DEGREES OF COHERENCE AND ALSO FOR POSSIBLE PERMANENT SEPARATION BETWEEN KUNDALINI AND SOME ASPECTS OF A SPIRITUAL LIFE. There are degrees of coherence when there are variations in the extent to which kundalinic arousal is related to other aspects of the individual's spirituality. The need for

The Journal of Religion and Psychical Research

careful study of these degrees of coherence is present, for example, in the relation between kundalini and sexuality as seen in Tantric yoga or as seen from the very different point of view of Christian spirituality.

PRINCIPLE IV: THE NEED FOR THE SEARCH FOR POSSIBLE KUNDALINIC INVOLVEMENT WITH EXTERNAL REALITIES. In this volume (p. 124) is the statement that kundalini translates into [i.e., "is"] the presence of Christ within us. And a few times during both 1988 and 1989 conferences we heard the statement "Kundalini is the Holy Spirit"; the question "But is kundalini really the Holy Spirit?"; and the assertion that kundalini is instrumental in evolutionary development. It is, however, a simple philosophical and linguistic fact that "is" is notoriously ambiguous. For example, if we say that "A is X" we may mean that the very being of A and X are identical; that A is an instrument through which X works; or that A is one effect of X. This analysis holds for kundalini, if it works with or is used by other aspects of reality (e.g., Christ, the Holy Spirit, or a "nisus" toward evolution.)

PRINCIPLE V: NEED FOR UNQUALIFIED INVESTIGATIVE INTEGRITY ON THE PART OF THE RESEARCHER. It is individuals who must put these principles to work, and it is impossible for research to have any integrity or to be faithful to investigative requirements beyond the integrity and the faithfulness which individual researchers put into it. What militates against integrity and faithfulness to academic standards? Some answers are that these are absent where there is a desire to use the area of inquiry for personal ends; or the investigator's determination to be right in respect to his prior convictions concerning the area of inquiry; or his turning away from data and hypotheses the usefulness of which is suggested by others while the possible usefulness is not apparent to him.

Some may want to dismiss Principle V as a mere truism. May we not assume investigative integrity, open mindedness, adequate epistemological preparation in those who enter into these inquiries? The Principle is not a truism, however, because it can be ignored, and thus almost inevitably violated. The present concern with this fact is no small part of the study of the epistemology of the scientific study of religion and of other modes of religious studies.

Concerning this last, however, I will end on a positive note. Implicit in the very origin of ARPR is a call to an investigative commitment which was given it by the founders of SFF: the call to expert and honest inquiry free from the desire for dominance, from self-seeking, and a narrowness born of ignorance.

Not the least important aspect of our tasks is the recovery, assessment, and (where deemed advisable) the adaptation and development of the teachings which have leavened and strengthened the human spirit and have thus moved it to perseverance, gentleness, beneficence as well as

Foreword

honesty and service. After a decade of deep involvement with ARPR, I believe that what I have just drawn attention to is an important part of the raison d'etre of ARPR. Further, I believe that ARPR has attracted the individuals who are capable of being faithful to this task; and this last is certainly not true of all academic societies. Here in the development of modes of investigation adequate for our studies of religious experience and the paranormal, of mysticism and commitment, and of the academic standards of inquiry which are correlatives of these modes of inquiry is an important part of our joint vocation. Let us get on with it.

Mary Carman Rose

THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
Annual Conference Proceedings, 1988

SOMA AND THE SHIFTING PARADIGM

Gene Kieffer

After relating some details of the inception of his interest in Kundalini and the work of Gopi Krishna, the author expounds Hindu views concerning the nature and roles of Kundalini. He points out the need for attention to knowledge of Kundalini which comes from other than Hindu sources and concludes with some of his reasons for his stressing the need for acquiring a knowledge of Kundalini at this time.

It is a privilege to be the keynote speaker at this gathering. One has the feeling that this could be the beginning of something big, like the first step into a strange new continent. We are explorers, wending our way up a mysterious river into uncharted territory that could be hostile. But the possibilities for good are enormous and we have no choice but to push ahead.

Recently I received in the mail an account of an interview with John E. Fetzer who has established a Foundation for the purpose of studying the phenomena we are discussing here, and some material from that interview will be helpful in this address. Fetzer said that he began his career as an electrical engineer at Purdue University right after World War, when Nicola Tesla was his bible:

As I experimented and studied more of Tesla's work, I recognized that there are energy wave forms in the physical world. And I began to wonder if there were other, more subtle forms, that we can't see with our eyes. [Tesla suggested] a whole new line of thinking in energy radiation...Let's say you want to explore body radiation--something called aura. Now that is really a wave form, an energy operating in part of the spectrum yet to be discovered. As far as I know, nobody has defined it yet. But that's part of our challenge--to take it into the laboratory, as Tesla did. Can you see how difficult it is to define these sublevels of energy? We don't even have the vocabulary yet to name what remains to be discovered.

Then the interviewer asked Fetzer how this pertained to the merging of science, religion, and spirituality; and Fetzer replied:

I think that one of the ultimate goals of the Foundation is just exactly that--the merging of science with what I prefer to call infinite energy. We're trying right now to find other words that will include this concept...I feel that we're on the threshold of a new order where people by the thousands will seek enlightened change.

The Academy of Religion and Psychical Research

They're going to search down one path after another, and every body will have to find their own. People won't fit nicely into certain categories--we'll each have to find our own way. But when that is found, it will allow us to go deeply inside ourselves and find Soul. That's where the oneness comes in. We are all one.

Not only [are we redefining the scientific process], but [we are] actually experimenting with the process itself. From studies in advanced physics we know that the experimenter becomes part of the energy circuit with what is being studied. And we know that the energy in equipment at this level is very subtle. We are also aware of the mind/body connection in us as human beings. Now evidence seems to indicate that if the experimenter has a positive or negative attitude toward the experiment, results will be positive or negative accordingly. So, how do we remain absolutely neutral when we start to examine these very subtle wave forms? And what happens to the traditional concept of scientific proof? As you can see, this work generates all sorts of fundamental questions before you ever get started.

If you could communicate just one idea to everyone in the world, what would it be?

During my life, I've known many people who were successful primarily because they showed loving concern for others. They lived the qualities of love without ever talking about it. They acted in a loving manner and changed their little corner of the world by doing so. So to answer your question, I think that love is the core energy that rules everything. It is the force field out of the electronic energy of creation. Love is the one ingredient that holds us all together. The world's great scriptures express this by saying, "God is love."

Another sign that a New Age is about to dawn is an announcement received recently from India. An international conference--"Towards Harmonic Convergence of Science, Culture, and Consciousness--is soon to be held in New Delhi, and the organizers are seeking scholars from all over the world. They wish to examine several theories for developing a viable model of new consciousness:

Some of these are (i) the Teilhardian hypothesis of the growth toward Omega Christ; (ii). the Aurobindonian thesis of the supranatural descent; (iii) the Kundalini hypothesis of the awakening of new spiritual dimensions in the human brain; (iv) the Koestlerian hypothesis of man as a creature programmed for self-destruction and the evolutionary flaw, and its correction through psycho-

Soma and the Shifting Paradigm

technologies; (v) the Prigogine thesis of dissipative structure, based on self-organizing and self-transcendent systems; (vi) the Jonas Salk thesis of the evolution of the wisest to counteract the devolutionary and anti-evolutionary forces and (vii) Ervin Laszlo's thesis of the psi-phenomenon in evolution.

Of these hypotheses, Salk's is the closest to our own, though he does not specify the biological mechanism involved. Yet all these thinkers are attempting to scale the same mountain peak in order to establish a new scientific paradigm. Our hypothesis is that if they succeed the summit that is reached will not be somewhere "out there". Rather, it will be experienced in the brain. For in order to study consciousness, the laboratory has to be one's own self.

Up until very recently the approach of psychologists to the riddle to the mind has been based on the false premise that it is the brain that thinks, feels, imagines, deduces, and remembers. A recent development of an old point of view, however, is that the mind itself is a cosmic energy which is the real architect of the brain. Any explanation of the nature of the human mind, which leaves out this hypothesis, is an exercise in futility. For how can the cerebral computer work unless there is an energy behind it?

No machine can operate without some driving force. What force powers the neurons, making them act in coordination? What energy is involved in memory? If we are not able to describe the energy involved in these transactions our theories about the mind may be as far off the mark as were the explanations offered for falling bodies and the tides before Newton discovered the law of gravity. Research on consciousness means the study of one's self. That is what the ancient sages did in their search for enlightenment. It was Gopi Krishna who first made me aware of the value of the writings of these men. When we compare them with what is taught in modern psychology we find little resemblance. For example, the general impression is that mystical ecstasy is an altered state of awareness comparable to states brought about by psychedelic mushrooms, intoxicants, mind-altering drugs, hypnosis, biofeedback, etc. But that is not correct. All data obtained under these conditions are like information gathered of the dream world by a dreamer. Genuine mystical vision is like the awareness gained by one when awake. This has been said before; but it needs to be repeated, because it is difficult to change our way of thinking all at once.

Old habits die hard. Many psychologists still believe that Transcendental Consciousness can be achieved by eating the sacred mushroom, by guided imagery, left-right brain synchronization machines, etc. There are so many ideas about Enlightenment that it may take decades before there is unanimity of agreement. For there are scholars who do not believe that there is any essential difference between an illuminated seer and an ordinary human being. This is why

The Academy of Religion and Psychical Research

it is important that we not only study the mind through introspection but that we also investigate the biological changes that attend the higher states of consciousness. If we are to resolve these differences of opinion, we must discover the source of the highly extended awareness gained in the state of Samadhi.

We need to map out the invisible channel through which the masterpieces of genius originate. Whence come the discoveries of science? What is the cause of extrasensory perception? Of healing radiation? There must be some provision in the brain which leads to them. From the dawn of civilization to the present, such phenomena have been witnessed all over the world. Yet all we can do is theorize. Enlightenment, psychic faculties, occult powers and genius must be the outcome of a shift in the spectrum of the life-energy, like the waxing and waning of the strength of an electric current. When the current is weak, the lamp sheds a dimmer light. When it becomes stronger, the light is brighter.

We know that there is a link between the brain and the reproductive region, and that this has been known from ancient times. Recent scientific investigations have shown that there is a region in the brain which, when electrically stimulated, can give the same sensation as an orgasm. We know too that heredity draws from all the organs. In both men and women the reproductive essences are extracted from all parts of the body to supply the generative content of the seed. This explains why, when one parent has some birthmark, like a mole over the eye, the child or grandchild may have the same mark. These resemblances must mean that the life energy in the seed--call it prana--is collected from all parts of the body. A question of concern to us here applies to this energy which involves the very roots of life. Whether it is called prana, bioplasma, bioenergy, or life-energy, it is the same energy that creates our thoughts and acts behind the electrical discharges of the brain.

Although no one knows how physical energy becomes mind energy or nerve energy, the masters of Kundalini were well aware of the fact that with the flow of a more potent stream of pranic radiation into the brain, there occurs an expansion and heightening of awareness. Certainly this phenomenon must have been experienced by many Americans over the past two or three decades. Every theory offered to explain the nature of the mind or how the brain works, without the knowledge of this subtle energy is bound to be incomplete. The reason why some scientists who have written about Kundalini take a different position is that the empirical evidence to support the traditional view of Kundalini is still lacking. It is very important for the sake of proceeding with the research that science learns about Kundalini as it is described in the ancient Scriptures and Yoga manuals, not as they imagine it to be based on their own limited experience.

Soma and the Shifting Paradigm

Before making the distinction between what "we" believe and what "they" believe, however, I would like to pay honor to Gopi Krishna, my teacher. It was just eighteen years ago that I first met Gopi Krishna; and it was on this very day--the 6th of Nov.--that the theme for this Conference was put into words. I remember it well. Gopi Krishna was in Europe to pay a visit to the eminent German physicist, Carl Friedrich von Weizsacker, whom he had known for a number of years. I had first come to know about Gopi Krishna from his autobiography, Kundalini, the Evolutionary Energy in Man, published in India in 1968. We had been corresponding, and it was my suggestion that he put his ideas into a pamphlet for general circulation. He agreed, and the manuscript was sent to me by the typist about the middle of October, a few days after Gopi Krishna left his home in Srinagar, Kashmir, on his flight to Europe.

If my memory serves, I think the galley proofs were with me when I went to meet him in Zurich. He was staying in the home of Margaret Kobelt, whom he had met on his first trip to the West in 1968. In any event, the three of us had gone for a walk in a nearby park, and on returning, I brought up the question of a title for the book. "You may call it anything you like", he said. Whereupon I replied that I hadn't the faintest idea what it should be. He then stopped on the stairway and after thinking for a moment said, "Well, then, we can call it, The Biological Basis for Religion and Genius.

It is appropriate to re-examine "The Bio Basis" as it is sometimes called. Largely because Prof. Weizsacker had written an introduction for the book, Ruth Nanda Anshen selected it for the prestigious Religious Perspectives Series at Harper and Row, and William Irwin Thompson reviewed it for Harper's Magazine. Even though Prof. Thompson's review ran to almost 1,700 words, I must confess I was a little disappointed when I first read it. In my naivete and enthusiasm I had hoped he would shout the good news from the housetops, as it were, and proclaim it to be a Divine Revelation. Now, sixteen years later, I know that things don't often work out that way. Actually, it was a masterful review, and for that reason a good part of it deserves to be included here:

This important new book provides one of those occasions when we reflect upon the single source of illumination within mysticism and science. Since the introduction by Professor Weizsacker is almost as long as the text itself, it is fair to look upon this book as a jointly authored work; certainly for most Westerners, it is the introduction that will arouse the greater interest. Yogis we have always had with us; physicists interested in yoga we have not had. And Professor Weizsacker is not your ordinary physicist. The director of the Max Planck Institute in Starnberg (and Heisenberg's distinguished colleague) Professor Weizs-

The Academy of Religion and Psychical Research

cher is better known as one of the three men who kept the atom bomb out of Hitler's hands.

"Prana is not necessarily incompatible with our physics":

Weizsacker's interest in Indian thought, like Schrodinger's before him, grew out of his own meditations on the psychological implications of the quantum theory. If subject and object are not distinct at the subatomic level, and if these almost nonmaterial particles alter our very notions of space-time, then these mathematical forms of our consciousness become in some mysterious way performances of the very nature we seek to describe. If this is the case, then the mind gathering information through time (with its thermodynamic irreversibility of events) is an energy-state in which the increase of information is generating an increase in entropy in the system it is observing; which means that for all practical purposes the psychic state that generates the increase in entropy has to be looked upon as a real event in the physical system. Our evolution has to be looked upon as a real event in the physical system. Our evolution and our very consciousness of nature are thus, as Weizsacher would say, real events in the history of nature. The Indian word for the energy that is at once physical and psychic is prana, and as Weizsacher observes: "The concept of Prana is not necessarily incompatible with our physics. Prana is spatially extended and vitalizing. Hence above all it is a moving potency. The quantum theory designates something not entirely remote from this with the term "probability amplitude". The relationship may become clearer, when we consider the possibility as a strictly futuristic concept, that is, as the quantified expression of that towards which "the flow of time" is pressing to evolve. The view I have outlined eliminates the Cartesian split except where it presupposes subjects each with its own inherent objective consciousness.

"The flow of time" in evolution thus holds the key to the relationship between mind and nature in the quantum theory and the relationship between physical entropy and increasing information and "complexification" in the development of organisms. It is just this flow of time in evolution that is central to Gopi Krishna's attempt to find a biological basis for the psychological claims of yoga.

...[He] is specific on the role of sexuality in evolution and says that sexuality serves two different functions. The first is the reproduction of the race as it is now; the second is the evolutionary transformation of the race in the

Soma and the Shifting Paradigm

future. In the first kind of sexuality, man's prana is expended outward in orgasm and conception; in the second kind of sexuality, the sexuality of what the Jungians would call "the second half of life", the prana is stimulated by meditation and then drawn inward and upward into the brain through the spinal column in a way that can be verified in the medical laboratory.

(Harper's Magazine, Nov., 1972)

SOMA, THE KEY TO UNDERSTANDING KUNDALINI. There is much confusion about what the "changed substances" really are, so it is important that we be as precise and clear in our descriptions of them as possible. The sexual secretions carried up into the brain are variously known as Soma, amrita, ambrosia or ojas in the ancient manuals on Kundalini. They are the "biological basis" underlying all genuine mystical experience. There, they are the key to the scientific understanding of Kundalini. Soma is defined in The Oxford English Dictionary as "an intoxicating drink holding a prominent place in Vedic ritual and religion. Among the Vedic rites the soma sacrifices are the most solemn and complicated." There is a mundane meaning in the dictionary also, which defines soma as the physical body of an organism, with the exception of the germ cells.

Because scientists interested in consciousness research have for the most part ignored the ancient tradition, Soma has been mistakenly identified by scholars as the sacred mushroom, Amanita muscaria or some other hallucinogenic plant. There could hardly be a more serious case of mistaken identity. For if tradition is correct, it means that scholars have been unaware of the fact that in all of the founders of the great religions, and in all the genuine sages of history, the somatic organ, Kundalini, was fully operative, sending up quantities of Soma into their brain. It means too that if we wish to progress in our understanding of the mind, we have no choice but to concentrate our attention on the production and utilization of Soma.

When we refer to Soma, we do not mean to set prana aside, but there is a subtle distinction that will have to be made apparent in due course. Although Weizsächer has described prana in scientific terms, in our further discussions it is the traditional view that needs to be given priority. The importance of the ancient texts can hardly be overemphasized. We overlook them at our peril. It is for this reason that the Bentov Model of Kundalini, cited by some scholars, is not valid. It gives no consideration to what is the most important feature of the phenomenon, namely the reversal of the reproductive system, or Urdhava-retas, and the upward flow of the seminal essence into the brain. It is the descriptions of this extraordinary biological activity that make Gopi Krishna's writings invaluable. He never ceased to marvel at it, because the world of prana, though hidden from our sight, is the real world in which we live. Having awakened Kundalini fully, he could see,

The Academy of Religion and Psychical Research

through the Third Eye the subtle substances flowing into the nerves.

We are conscious of the body, which is an external shield, but our internal shield is the prana. All our nerves are the agencies by which, from the blood and flesh, this pranic element is extracted to provide the energies for the brain to think and act. In the human being, it is they that give us our heredity. Prana, therefore, in its most concentrated form, is the seed of reproductive essences. It could not be any other way, because the seed has to become another human being. When the male and female seeds combine, in nine months, out of a single body we have a brain almost complete. There are twelve billion neurons in the brain. Imagine what incredible intelligence is working in the womb to fashion in one a great intellectual, in another a stupid person, both from the same parents.

DRINKING THE ELIXIR OF IMMORTALITY. Because of the paramount importance of Soma, we shall continue to dwell on it at length. The word, however, finds no mention in Dr. Lee Sannella's The Kundalini Experience, although the book includes an incident involving a subject who, after having practiced "intense spiritual discipline", experiences "powerful" surges of energy that sent his uro-genital system into orgiastic spasms [during which time] he felt his semen flow upward through the body's central channel." Apparently the author doesn't fully appreciate the significance of the phenomenon. Not only has the sexual nature of Kundalini eluded his grasp, even the brain seems to have been left out of consideration. While it must be obvious that human beings have no way of perceiving anything at all except through the instrument of the brain, its connection with "the ultimate reality" has been more or less ignored. This is brought out by the following remarks: "I tend to agree with Gopi Krishna's appraisal of the kundalini. He wrote":

This mechanism, known as Kundalini, is the real cause of all so-called spiritual and psychical phenomena, the biological basis of evolution and development of personality, the secret origin of all esoteric and occult doctrines, the master key to the unsolved mystery of creation, the inexhaustible source of philosophy, art and science, and the fountainhead of all religious faiths, past, present, and future. (Kundalini, the Evolutionary Energy in Man. Shambhala, 1971)

So, Dr. Sannella agrees, on the one hand, that Kundalini is the cause of all spiritual phenomena; but, on the other, he finds no connection between such phenomena and the brain. For he writes, "But while I regard the kundalini as the evolutionary engine par excellence, I do not wish to equate it with the ultimate reality of existence." Isn't this a contradiction? How can we know the "ultimate real-

Soma and the Shifting Paradigm

ity" unless it is perceived through the brain? And if Kundalini is the mechanism of evolution, as he says, then by what other means can the ultimate reality be experienced? Either Kundalini is responsible for the evolution of the brain or it isn't. The ultimate reality must be seen through an evolved brain.

By arriving at a clear understanding of Soma, we can make giant strides toward dissipating the confusion surrounding Enlightenment and all other occult phenomena. So well, in fact, was Soma known to the ancient masters that one can find many references to it in numerous scholarly works typical of which is Hindu Polytheism. For instance at one place in the book we read unambiguous descriptions such as these:

In the Soma sacrifice, the liquid is drunk by the priests. This is the exoteric ritual, corresponding to the inner sacrifice (yajna), in which the vessel of divine liquor is man's own body and the essence of life which fills the vessel is reabsorbed inwardly and becomes the elixir of immortality. The senses are the cups from which the divine beverage is drunk. The procreative energy is produced in the lower region, called "the southern direction", in which the Ancestors dwell. The purified seed rises into the head in the center cell [in the Tantras] mujavan and flows from there into the nerve centers. Hence, "Soma becomes the deity of the north (i.e., the head)."

The head is like an inverted urn; its contents flow down into the whole body. The inner reabsorption of the seed is represented as the drinking of the elixir of immortality. This process requires complete mental control and can only be achieved through the perfected practice of yoga. Thus the yogi alone drinks the ambrosia which the man of the world spills.

Semen is the basis of lust; on it depends the energy of man, his power to know and act. It can be used either as a deadly substance or as a giver of immortality. Semen poisons the man of pride but pacifies and illumines the man who controls his passions. Should a mere trace of poison remain in the beverage the whole is poisoned, and the yogi cannot drink it... The Yogi who can drink the poison and purify the ambrosia becomes himself the embodiment of the ritual (Soma) sacrifice. Bollingen Foundation, 1964)

Soma is personified as a deity and is one of the most important gods of the Vedas. All of the 144 hymns of the Ninth Chapter of the Rig Veda are in praise of Soma. The whole of the Sama Veda is also dedicated to Soma, which is presented as "an all-powerful god, healer of all diseases,

The Academy of Religion and Psychical Research

bestower of riches, lord of all the other gods, and is sometimes identified with the Supreme Being." At another place in Hindu Polytheism, we are informed, "In Yoga 'ambrosia' is a name given to sexuality energy. Semen is of the same substance as the mind. By sublimating his seed, the yogi acquires prodigious mental powers. The moon is the chalice of semen, the substance of the mind. The moon is the mind of the Cosmic Man, Virat Purusa, the presiding deity of the mind."

In view of all that has been said about Soma, that it can be found almost everywhere one turns in the ancient scriptures of India, it seems all the more surprising that Stanislof Grof, M.D. who has written on the Serpent Power (ReVision, Winter, Spring, 1986) would identify it as a psychedelic plant, without also mentioning its intimate association with the awakened Kundalini. In a later article "Spirituality, Addiction, and Western Science," he definitely confounds the issue further by making the following observations:

The capacity of psychedelics to facilitate profound mystical states under the right circumstances is so extraordinary that they have been treated by many ethnic groups as sacraments and have been used for a variety of magic and other purposes.

The legendary divine plant and potion, called haoma in the ancient Persian Zend Avesta and soma in the old Indian literature, was introduced to India by the nomadic Aryan invaders and had a profound influence on the development of the Hindu religion and philosophical thought. One hundred and twenty verses of the Rig Veda are dedicated to soma and praise its extraordinary effects on worshippers.

It is important to emphasize that psychedelics are best understood as catalyzing agents that energize the psyche and make various aspects of the human unconscious fully conscious.

The Rig Veda describes those who drank soma as overcome by divine ecstatic rapture where "half of them was filled with courage, joy, and enthusiasm, their minds were enlightened and they received assurance of their immortality. (Revision, Fall, 1987)

It was the late R. Gordon Wasson who first popularized the idea that the Soma of the Vedas was a psychedelic plant, namely the Amanita muscaria mushroom, commonly known as "fly agaric". (Soma: Divine Mushroom of Immortality, 1969). An interview with Wasson by Robert Forte appeared in a recent issue of Revision devoted exclusively to psychedelics. Here in his own words Forte assesses Wasson's dubious contribution to spiritual knowledge:

Soma and the Shifting Paradigm

Though he was not a professional scholar, or perhaps because he was not a professional scholar, his inquiry into the identity of Soma, the Vedic god and elixir of immortality, remains the most convincing body of work on the subject today. That alone would stand him in the company of the greatest anthropologists. He also wrote The Road to Eleusis unveiling one of the great mysteries of human history and one of the main spiritual inspirations behind the civilization of ancient Greece.

Wasson dealt with what Paul Tillich would call questions of ultimate concern--or "limit experiences", a term of theologian David Tracey. These are among the greatest mysteries of all human existence: the nature and origin of religion, the existence of the supernatural, immortality, and the fact that a plant could be responsible for such things. Wasson's idea that religion or the supernatural came together with humanity through the mushroom is simply too much to bear for many straight-minded folk. He wrote eloquently on this subject of mycophobia, a term he devised for those afflicted with this irrational fear of mushrooms. (Revision, Spring 1988.)

At the risk of belaboring the point, if ever there was meaning in the phrase "from the sublime to the ridiculous", it is in the idea that the "Soma of the Vedas" is in fact a mushroom. The first results to come from research on Kundalini will show how far off the track Wasson and his admirers really are. The Soma produced by the reproductive organs on the forceful awakening of Kundalini will be observable and measurable as they flow up the spinal canal. We should not wait, however, to convince ourselves of the impact this will have on the thinking of consciousness researchers as well as most other intellectuals. We should set about at once, as the first step in designing a research project to survey the ancient literature. For without a clear understanding of the true significance of Soma, we may be persuaded to agree with scholars like Terrance McKenna, who even go so far as to suggest that the mechanism of human evolution resides in a mushroom. "Hallucinogenic plants", he writes, "may have been the catalysts for everything about us that distinguishes us from other primates except perhaps the loss of body hair."

All the mental functions that we associate with humanness, including recall, projective imagination, language, naming, magical speech, dance, and a sense of religio may have emerged out of interaction with hallucinogenic plants...A rethinking of the role that hallucinogenic plants and fungi have played in the promotion of human emergence from the substrata of primates can help to lay the basis for a new appreciation of the

unique confluence of factors responsible and necessary for the evolution of human beings
(Revision, Spring, 1988)

These passages have been given to show that opinions of Soma, offered by some scholars, can be as far from the truth as the once-popular notion that irrigation canals crisscross the surface of Mars. While it is true that this confusion over what is unquestionably the central issue--what are the physical characteristics that mark the man or woman who is genuinely enlightened?--can only be cleared up by the empirical research on Kundalini, the documentary evidence will overwhelmingly favor the "inner Soma" over the mushroom and all other psychedelic plants or drugs.

For instance, writers tell of a famous shrine of the god Shiva, called Soma-nath, on the isle of Balibhi, "where Shiva was represented by a pillar 7 1/2 feet high surrounded by 56 gilded columns of gold, on which the temple stood above the wild waves of the rocky coast, unsurpassed for beauty. The shrine had jeweled lamps, and near the lingam, whose upper part was encrusted with jewels, was a Gold chain with bells weighing 200 mans. (Faiths of Man, London, 1906)

Now, anyone who has visited India knows that Shiva lingams are to be found almost everywhere, and everywhere too their significance is the same as it was at the shrine of Soma-nath. To the uninitiated literalist, they are simply "fertility objects", but their real significance related to what the author of The Secret of the Golden Flower intends to convey when he says, "The Meaning of The Elixir of Life depends on the backward flowing method."

An ancient Indian legend has it that after a great sacrifice, Soma (the male moon), carried off Tara (the star), wife of Brihaspati, the instructor of gods. "She bore to Soma a babe-Buddha, the ancestor of the lunar race--a wondrous beauty and illuminating radiance. Soma the moon god rides in India's chariot, drawn by the winged steeds of Vayu ('the wind'), and Shiva bears Soma on his head as a crescent, whence he is called Soma-nath, or the "master of Soma", which becomes the dew of the moon cup." (The Faiths of Man) A "master of Soma", therefore, is an adept in whom the reproductive energy is no longer flowing downward and outward but inward and upward. The eminent Sanskrit scholar, Dr. J.L. Brockington, is explicit when he elaborates on the phenomenon:

The main aim of Nath yogi techniques was the perfection of the body. What distinguishes Naths from ordinary men is their power of control over death and decay. Yama has no hold over Nath siddhas, and if he attempts to lay hands on them is severely chastised. Whereas for other schools freedom from the body is indispensable for final liberation, the Naths sought liberation in a transformed or remade body, a perfect body.

Soma and the Shifting Paradigm

The body is therefore no longer a hindrance in the quest for moksa (liberation) but the main instrument for it and so must be preserved as long as possible and in perfect condition, with its aging prevented. This is achieved through the techniques of the "Yoga of force" (hathayoga), which modifies the Kundalini Yoga of Tantrism by asserting that in the topmost chakra lies the quintessence of the body in the form of some of amrita (nectar of immortality). From there the soma ordinarily drips away to be burnt up in the fire of the sun located in the lowest chakra which is also the fire of destruction. However, if this outflow can be checked and reversed, by methods similar to the ascent of Kundalini, then the yogin can burn away the ordinary body and with the amrita build a perfect, immortal body, leading to the state of sivahood. This inward discipline of hathayoga is the only means to attain immortality and accordingly all other religious practices are useless. To judge by the mass of legend circulating about them, the Natha laid claim to extensive occult powers (siddhis) and gained great prestige as wonder-workers." (The Sacred Thread, Edinburgh University, Press, 1981.)

If we are really concerned about the biological basis of Enlightenment--if we are genuinely seeking to know the "Mind of God" and whether love is the core energy ruling the universe--what better source can we turn than one of the most ancient of all the world's religious scriptures, the Rig Veda? Written more than 3,000 years ago, it contains so many references to Soma that it would take a very long time to examine all of them carefully. Wendy Doniger, professor of History of Religions and Indian Studies in the Divinity School at the University of Chicago, makes the following remarks:

The Soma plant is visualized in the Rig Veda as a god and as a liquid, pressed by stones in wooden bowls and filtered through a woollen sieve. These processes are described in some detail and are the inspiration for a rich cloth of imagery woven by the Vedic poet...some can be dangerous, but the effects of drinking Soma are usually admired, or at least sought after: a sense of immense personal power, intimations of immortality, the assurance of immortality, and the hallucinations of trance. (The Rig Veda, Penguin Books, Ltd., Middlesex, 1981.)

It does not take any great imagination to associate the "pressing stones" with the reproductive organs nor to picture the "woollen sieve" as the nerves that concentrate the life-energy as it is sent up the spinal cord to the brain on the arousal of Kundalini. Although there were undoubtedly different alcoholic or psychedelic concoctions used as part of the various rituals, neither the priests nor

The Academy of Religion and Psychical Research

the congregations were confused about what constituted the genuine Soma. "One thinks he has drunk Soma when they press the plant," says the Rig Veda, "but the Soma that the Brahmans know--no one ever eats that". The Brahmans are the "knowers of Brahman", or those who have attained to Cosmic Consciousness.

WORKING FOR THE WELFARE OF MANKIND. A verse in the Bhagavad Gita says that the world in respect to which normal people are awake, the yogi is asleep. To Gopi Krishna and other mystics, it meant that the world of prana, hidden from our sight, is the real world in which they lived. It is because they wrote from first-hand observation that we should value their writings far more than we do our own. In the case of Gopi Krishna, his direct observations extended over a period of almost a half century. They were extraordinary and even unique. Most of us here this evening share the belief that the really significant breakthroughs still ahead for science will be made by those who are engaged in consciousness research, and that their discoveries will be made in the inner world of the Self. It is a universe far more complex and infinitely greater in extent than the material universe. Reliable guidance is not everywhere to be found, nor are good books on Kundalini plentiful. For this reason, it is essential that new works dealing with this extremely enigmatic subject be responsibly researched and critically evaluated. Otherwise, with our knowledge of mystical experience still in its infancy, we could easily be led in wrong directions, causing unnecessary delays and seriously hampering our progress.

The men and women who have awakened Kundalini or shall do so in the years ahead will bring an altogether different approach to human problems. They will be humble not arrogant, universal not parochial, self-denying and not acquisitive, peaceful and not aggressive. You can imagine, therefore, with what harmony and mutual confidence they will work for the welfare of mankind. There are some among us who have aroused Kundalini but who have not experienced cosmic consciousness, or if they have, it has been an infrequent or singular event. Because they know how bewildering the activity of prana can be, they have an appreciation for Gopi Krishna's observations that others might not have. Therefore, I would like to include remarks he made, in conversations and interviews on different times, on the subject of prana and soma. Since these remarks are not verbatim, I have dispensed with quotation marks. Essentially, however, the words are his.

The brain is the instrument of expression of the Cosmic Mind. The ultimate source is universal prana. The activity of the brain, by which the mind-stuff functions is nourished by prana and conditioned by the brain. When a sudden awakening occurs, in the region commanded by Kundalini, at the base of the spine, a highly concentrated form of local prana is brought by all the nerves and stored for use. Instead of the normal prana, a more powerful energy now

Soma and the Shifting Paradigm

begins to course through the nerves and brain. This is what creates the enhanced state of perception.

The differences between normal prana and the more powerful prana is that the latter is lustrous. In normal circumstances, there is no ingredient of luminosity. But when this higher prana pervades the brain and nervous system, a bright effulgence fills the brain and becomes an inseparable part of the transformed consciousness. Universal prana is completely beyond the imagination. In its original state, it is a living substance of tremendous power. We humans and animals live, as it were, on the fringe of universal prana. We are pervaded by only a slender beam. In an awakened person, this beam or ray becomes a little stronger. But there are infinite possibilities, because it is infinite in power. It is like going from the earth towards the sun and meeting as we go more and more powerful rays of light.

By individual prana, we mean the subtle biochemical substance which it creates as link between itself and the atoms of matter. Actually, all bodily functions are conducted by universal prana or, in other words, Cosmic life. It is like electromagnetic waves, which come to the television or the radio. We all have pranic bodies, and universal prana pervades the whole body. But the body makes use of only a small portion of it.

Prana is immaterial. It is life-energy, and it is fully conversant not only with the laws of matter but also with the complicated organic forms it has to create. It is in a state of perpetual activity, like the atom and its ingredients, electrons, and protons. The difference is that it is conscious, with superintelligence transcending time and space. It can shape and mold matter, according to given laws, to create individual prana and organic formations. In the final analysis, atoms vanish into energy. Prana is conscious energy. Both spring from the same source, the Cosmic shakti or Energy, subsequently taking two forms--the organic and the inorganic--to create the universe.

At the time of manifestation, a duality comes into being--universal energy and universal consciousness. Universal energy is subdivided into two parts, the living prana-shakti or life-energy, and mechanical matter. Universal Consciousness always remains unaffected and unchanged. The individual soul is a tiny reflection of it, like the reflection of the sun in a dew drop. By the higher prana sent up by Kundalini this reflection becomes brighter, and then one is illuminated.

All mental activity is due to prana. It is the prana that supplies energy to the brain for thinking, feeling, and every act of will. From the moment of awakening, Kundalini tries to effect a transformation of the cerebro-spinal system, increasing the efficiency of the brain to an extent that it becomes responsive to higher states of consciousness. For all this period the whole body is in a state of

ceaseless change, and this process of alteration is always attended with grave danger. When the changes have been effected, one finds himself completely altered from what he was before, transformed mentally into an altogether different personality in constant contact with the superconscious realities pervading the universe.

The conditioned human consciousness is shaped by the brain in the same manner as water poured into a vessel acquires the shape of that vessel. An alteration in the brain is therefore essential before higher consciousness can manifest itself. Immediately on the awakening, the concentrated prana available at the reproductive region rises through the spinal canal into the brain. It also streams into the other vital organs and nerves to enhance and regulate their activity. This stream of vital energy, flooding the brain in Samadhi, is the nectar mentioned in the ancient manuals on Kundalini. It is the Soma of the Vedas.

The aim is that the whole organism, the digestive, eliminatory, and respiratory systems, including the brain and the nerves, work in complete harmony to enable the body to maintain a brighter flame of consciousness. If the supply of concentrated prana flowing into the brain is not regular or pure, the result might be disastrous. The whole system, from the day of the awakening and for varying periods, according to one's constitution, will remain in a state of feverish activity till some sort of an adjustment between the body and the increased flow of prana to the brain is obtained. This is a period of greatest danger, and one should be under the constant supervision of a master for all this time. Anyone versed in physiology or psychology will be able to observe unmistakable evidence about this transformative processes during the initial stages of awakening.

Immediately after the awakening, the rhythm of the body changes. The pulse becomes quicker and blood courses more rapidly through the body. There is increased activity in the digestive and eliminative organs, too, because the whole body undergoes a process of rejuvenation in order to adjust itself to the new life-energy sent up by Kundalini. Extraordinary phenomena occur in the brain, also. From the very beginning, the whole head is filled with a lustrous glow, and a stream of energy pours into it through the spinal canal. Every part of the brain is flooded with an indescribable light. Fantastic visions and supersensible experiences become a common feature. One becomes aware of the immortal and indescribable nature of his own consciousness. To use a simile, from the faint glimmer of the glowworm, his consciousness is transformed into the glorious radiance of the sun.

Concentrated vital energy from all parts of the body, even from the toes and fingers, is felt flowing through all the nerves, coming together in the spinal cord, and then rising as a stream of blissful nectar or soma into the highest center of the brain. The sensation is indescrib-

Soma and the Shifting Paradigm

able. The brain is flooded with such a highly powerful and nourishing stream of vital energy that its function is immensely magnified; and soon contacts are established between oneself and the most amazing planes of Cosmic Consciousness.

In the beginning, the energy is directed into the brain from the base of the spinal canal. But later one, when the entire network of nerves in the body is stimulated to activity, the energy pours into the spinal canal through all its length and is then carried into the brain. In many cases, after the first experience, the condition dwindles to an extent that a permanent transformation of the body and the brain is precluded. The rejuvenation of the body reaches its fullest expression in only a few cases.

All that Gopi Krishna has reported in his books and conversations, based on his observations, coincides almost perfectly with what was held to be true by the sages of India nearly three thousand years ago. That is why we should seek guidance from those sources, not only of India but also in the occult writings of China, Tibet, and Egypt, and in the Alchemical and Hermetic texts of the West. Research into these ancient Scriptures can begin immediately. No one should be excluded from participation. Everyone who has an interest should be encouraged. Kundalini research should become an international enterprise.

It is likely that almost every ancient civilization had its occult doctrine bearing on Kundalini. Once a sacred science, it must become one again. I agree with Mr. Fetzer, that the core energy ruling the universe is love. And mankind can accelerate its evolution through the mechanism of Kundalini. Humanity needs the knowledge of Kundalini to bring about the changes necessary to allow for this acceleration to take place safely. Kundalini is our door into the future.

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KUNDALINI: EARLY PROCESS CASE POSSIBILITY

Susan C. Haske

The author reports her observations of her own kundalinic awakening. She experienced a great white light flowing into her, filling her with peace. Subsequently she developed psychical abilities, experienced an extraordinary energy, saw signs that became prophetic cues, developed a deep religious devotion, and automatic writings and poetry began flowing through her. She sees the hand of something more powerful than her conscious mind reorganizing her life.

Presentation of self-experience is difficult. Honesty and objectivity can be shaded by ego involvement. I acknowledge such potential in this case study. I also acknowledge numerous possible physical, mental, social, and spiritual etiologies for the reported experiences. Known possible causes range through disease and self-delusion to Divine intervention and the predicted acceleration associated with the Kundalini process. At present, I choose to interpret the experiences in light of the second group of possibilities which offer a spiritual growth/broadened consciousness model of interpretation. Personally experienced Kundalini process accelerations are hypothesized to have occurred in the following categories: light perceptions and visualizations, spiritual health, supranormal sensory experiences, broadened consciousness, creative life experiences, and hereditary predispositions.

My case study reports examples of events which occurred over a two year period. Prior to these events I was a moral agnostic employed as an academic communication disorders specialist. Through the experiences reported here I have become a firm believer in a basis for religion. As a trained observer, I have kept careful documentation of possible communication stages in the reported events. My academic training prepared me for such research. As a specialist in speech, language, and hearing, I am familiar with normal, alternative and disordered communication symbol systems. I have studied sensory abilities, limitations, and resulting perceptions. I am academically familiar with waveforms and the impedance characteristics of vibrational systems.

As I prepare this text, I try to keep in mind the potential for perception to cloud all thought and action. At both sensory and interpersonal levels, academic information suggests that past experiences and future predictions can affect stimulus interpretation. When security is threatened or fatigue, hunger, or pain are felt, situational interpretation may be modified by stress. In my case study it seems impossible at this time to parse out events, responses, or experiences caused or modified by positive (beneficial) or negative (destructive) stress.

The Academy of Religion and Psychical Research

INITIATION OF KNOWN CHANGE. Several personal catalysts may have set the stage two years ago for a major transition in my life. Experiences surrounding my hypothesized Kundalini awakening included a divorce, break-up of two subsequent short term relationships, significant financial loss, radiation and surgical treatment for cancer, marriage and relocation of my only child, completion of an administrative term as Department Chairman, and initiation of a study leave year in a new city. Each of these experiences cut lines of external security.

A crisis in my life was identified early in 1987 following several weeks of intense interest in the metaphysical and repeated attempts at contact with spirit guides. The crisis immediately followed perceived reception of a stream of white light entering into the heart area of my body through the window of my office. At the time, I welcomed what I perceived to be the Light of God. While sitting in the great peace seemingly brought by the light, I heard a voice indicate that I would be ill for three days and afterward my vision would improve. I anticipated correction of my eyesight! Instead, multiple, temporary supranormal talents (summarized below) evidenced over the next several weeks. Fear arose when I felt out of control of these experiences.

During the several weeks of crisis early in 1987, I saw visions, heard a voice, experienced a different consciousness, demonstrated hitherto unknown potential in speaking French, experienced an improved memory, and was the center of multiple unexplained occurrences. I felt waves of pressure move up my spinal column and seemingly radiate over my brain and result in burning sensations in my head. These occasional pressure sensations rising up my spine seemed correlated with increased access to metaphysical knowledge of compulsive compliance with what appeared to be ancient worship rituals. On a few occasions I saw green balls of light around each hand. At other times a great tingling sensation was felt in my hands. Occasionally the energy level in my hands felt so high for hours at a time that I tried wearing gloves and holding my hands under hot and cold water to reduce the sensations. It is possible that these sensations derived from hyperventilation as I was under considerable stress. However, I have produced hyperventilation tingling in my hands and I feel that the former sensation differed from this.

A super normal balloon effect was felt during the weeks of crisis in early 1987. I would fluctuate from presumed normal sensitivities to multiple suprasensory capacities. Spontaneous spiritual interactions and talents accumulated and it became very difficult to integrate these unpredictable new experiences into my normal routine. I felt further frustration because the timing of these unpredictable and unexplained occurrences seemed planned. For example, I would be sleeping peacefully and soundly, then abruptly awake and begin some bizarre ritual just as my daughter would enter the house. Something seemed to be saying to me,

Kundalini: Early Process Case Possibility

particularly to me, "You are not going insane. Others will see the power around you." I wanted very much to trust and believe in Divine contact. However, when asked by a voice, "Can we enter your mind?" I rapidly and easily drew a line of cooperation limits and responded with a firm negative. When a voice identifying itself as God, the Father, asked me if I would work with Him, I responded that I would be honored to assist my childhood conception of God the Father as a servant, not as the tortured slave I felt.

Assistance in coping with presumed extrasensory experiences was sought. I made a difficult decision not to follow the advice of a psychiatrist who suggested drug therapy and possible hospitalization. My decision not to take prescribed drugs was met with great emotion by the professional who wished to help me "back to reality". The psychiatrist's response increased my fear. After I was guided to a church following a particular fearful extrasensory episode, a young man entering the priesthood suggested that I might have received a spirit of God. The student gave me a Bible and suggested prayer. Shortly thereafter, a worker in a spiritual health center suggested I cope with the unexplained stimuli by mentally forcing the "subconscious interference" from my life.

Loss of distress and supranormal talents were evidenced at the time two spiritual counsellors reportedly disengaged several discarnate entities from my surrounds in the early spring of 1987. During one of these presumed higher consciousness channeling sessions, I was encouraged, reportedly by one of my spirit guides, to view the preceding experiences as necessary steps toward the possibility of being a "wayshower." My guide reportedly indicated that over time spiritual gifts would return slowly and only as I was ready for them. Other channeled messages through different colleagues advised that I accept the goodness, speed, and reality of what has happened to me. Feeling full of hope and free of extrasensory distress, I moved to a new city in June, 1987 to begin a year of administrative leave. Unexpectedly, however, 1987 continued to be a very exceptional year for me, marked by experiential and emotional valleys and peaks, never before dreamed of.

Until the crisis of 1987, I accepted the temporary security of external environments: home, family, and work as well as all the security available to me. Over the last two years, my definition of security has been moved to myself. Great confusion surrounded me for several months following the identified crisis time. Wide differences of opinion were offered regarding possible causes of the crisis and possible productive action. Some family members, friends, and colleagues advised caution against pursuit of further metaphysical investigation. Possibly because I had years earlier met my original life goals of home, husband, child, money, travel, and tenure, I chose to persist in letting my new found directives guide me. With this choice, some relationships with family have been strengthened, others have been strained. New friendships have been made and

Kundalini: Early Process Case Possibility

distress. For example, in the summer of 1987 I made two incredible observations were made. In one instance I was sorting objects into three piles. I put a container in the middle of the three piles and asked which pile it should go into. The object moved a good two inches towards one of the piles! On the other occasion, I was lying in bed and felt something very close to me. I extended my arms and to my amazement my arms were supported in the air for several minutes as if a pillow were under them. During 1987 I also experienced occasions when my consciousness appeared to move out of my body. I suspect possible out-of-body travel in one instance. It is interesting to me to note that when I appeared to leave my body in a forward direction, i.e., in front of my eyes, I saw an expanse of darkness spotted with starry points. However, when I appeared to exit my body from the rear, I still appeared to see the physical world of sensory perception.

I have a box full of audio tapes, poems, and messages from some source other than my conscious mind. Much of this information comes from self-identified sources who report my connection with beings of high consciousness. I have found sufficient examples from both Eastern and Western writers and spiritual adepts to convince myself that this is a possibility to be taken seriously. Validity over time will demonstrate if it is a reality. Flickering of electric lights in my home is common as a cue to an incoming channeled message. During my crisis when I perceived I was channeling I seemed to hear a voice as through a long distance telephone call. Believed channeling how appears to be more through thought transfer.

Perceptions of colored light spots and mists in my normal physical environment are very common experiences. In these perceptions, I feel the sensation of vision through my eyes. This group of visualizations began with perception of the initial stream of white light correlated with my identified crisis. During the summer months of 1987, my normal vision began occasions of dimming and through the resulting darkness I began to see green or violet patches of moving, opaque light. At times I appeared to be able to read emotion in the lights. This type of perception developed over time from an initial small patch of green mist in the far corner of a room near the ceiling to a range of color visions of various sizes. As I look back, the attitude perceived from the appearance of the initial small patch of green mist may have been "can I enter"? On one occasion a white mist grew into an intense room-filling violet color and I experienced heat from the light. This perception lasted several minutes and appeared to have an attitude of intense love and seemed to say, "If I come closer I will endanger you." On another occasion a bouquet of pink light roses seemed to appear. During the summer of 1987, light perceptions often were accompanied by "lightning flashes". Then and now, during these light perceptions, objects surrounded by the light may appear bordered in gold or, occasionally, deep blue. On occasion, a white mist has surrounded my hands as I type. One time, two translucent

The Academy of Religion and Psychical Research

spheres looked like globes with moving smoky substances inside. I was cautious of them as they did not appear as if they were of the light group I had been seeing. I asked my perceived higher consciousness contact what they were and received an answer to observe and watch the spheres, as they were observing and watching me. These spheres currently are categorized with other perceptions of light patches as they seemed to enter my external physical environment.

On occasion I seem to be envisaging light/color in my body. For example, I have seen streams of light similar to Christmas tree lights in my extremities. I have seen various colored levels in my spinal column. In late October, 1988 I seemed to see a bright yellow sun radiating out of my back from between my shoulder blades. Concurrent with this visualization was a sense of an open pathway through my body at the level of the heart chakra.

In this group of visualizations I seem to be able to look past the physical world to a wide expanse of darkness spotted with starry points. This visualization began to grow in 1987 with my visual field occasionally seeming like a swim mask or visor on an underwater diving suit which could move from my face and vibrate. At first when this happened, I saw sparkles. More recently, as in one perceived out-of-body experience, traditional visual perceptions disappeared and I appeared to look out through my eyes or eyelids into an ocean of starry space. In late October, 1988 on occasion I think I can look past objects reflecting light into the universe beyond using my peripheral visual system. I have seen the same type of perceived connection with the universe for months through a mind's eye visualized open funnel or cone on top of my head.

Supranormal surprises are common in my daily life and supranormal consciousness contact seems evidenced through several modes. Novel and creative suggestions for advancing my life routines enter my mind and/or my actions many different times during any one day. Advancement evidences as improvement in the quality, the tender, loving care component of my thoughts and actions. Frequently predictive actions and events are forthcoming in daily sequences. Rather than trying to plan my days, my routine now involves morning prayers with the desire of accomplishing all that is needed for spiritual growth. Having been a list-maker all my adult life, I find such trust stressful.

Since the crisis in early 1987, my timing effectiveness has improved tremendously. Phone calls and visits are uncannily coincidental. Shopping has become a joy as I feel my car being directed to, or my body being drawn toward, some necessary item. It is a commonplace for me to get into the car and, without conscious knowledge of where I am going, be guided by following mainly the movements of the steering wheel, to a new store where I find a great sale, a recognized necessary item, or an item of spiritual growth potential. My eating habits have also been modified by time and content. I feel I am guided to new interpretations of

Kundalini: Early Process Case Possibility

healthy eating.

I feel connected to something unseen. I feel many who are unseen surround me with only the highest of intentions. I feel those around me are trying to communicate broad visioned guidance in order that I might achieve my highest potential. Whole body tingling sensations have become common in situations of loving kindness. Since the fall of 1987 these tingling sensations appear topographically coded. The right side of my body seems to be sensitized by spiritual growth information and the left side, except for my left hand, by fear potential. For example, if someone were to quote a situationally appropriate passage from the Bible, it would be usual now for my right hand to unconsciously begin rubbing the right side of my nose.

EVENT ANALYSIS. Prior to the 1987 crisis in my life, I had not followed a religious practice for over twenty-three years. During my most critical times in 1987, I found that hope in this childhood training was the most fundamental security available to me. Moreover, I think that hope in God allowed my bravery of challenge to the forces of various levels of consciousness I believe surrounded me. In the fall of 1987, I began a period of guided regular church attendance. Over several months I had opportunity to compare my experiences with spiritual doctrine and guided readings. I was astonished at the depth of understanding I felt had accumulated within just a few months. For example, I felt a true empathy for temptation over moral expression and this gave me new insight into the spiritual suggestions provided in scriptures.

Over time, many of my so-called valley activities have become re-evaluated as potential foundations for personal behavior and spiritual understanding. One example of positive growth involved repetitive driving activities. After repeated long circular drives (sometimes lasting hours) I experienced development of intense frustration followed by a physical sensation of release in my head and a flash of insight. This same transition from valley of intense frustration to peak of perceived insight occurred with time after repetitive cleaning activities.

Possibly most noteworthy of my experiences is description of an intense detailed training program in cleaning and disinfecting I received the summer of 1987 from some unseen and unidentified source. At the initiation of the training program, I was angry at whatever was giving me seemingly incomprehensible directions. I was in tears for days over seemingly outlandish expectations of my time and effort. Mental anguish was very high. Yet I persisted in part because I was astonished at the implications of what was happening. I was learning and revising skill patterns without previous known desire, books or a visible teacher. Moreover, I perceived reinforcement being applied to my trials, 24 hours a day on a frequently 100% schedule. I cannot prove or explain how I learned my current cleaning practices. But I am grateful for them as they raised my

The Academy of Religion and Psychical Research

consciousness in multiple areas. Many pets have come to me and disinfecting has proved necessary if not life-saving. Beyond this physical health application, I suspect there are also spiritual implications to cleanliness. Most important is the possibility of true availability of full time tutoring in all areas of consciousness. Currently spiritual and/or moral examples, clarification and insight appear to occur and wipe away distress from an area almost as quickly as newly observed life inconsistencies bring questions to my conscious mind. It is possible that my unseen tutor is at work here. During the summer of 1987 I believed a channeling suggestion that my life path would unfold like a well supervised doctoral dissertation.

My newly acquired life activity patterns, new found direction and supportive reinforcement, appear to be intended for growth, effectiveness, and efficiency. Since July 1987, I have lived in relative silence and social isolation, attending to and trying to comply with what I now perceive to be evolutionary directions. I live without television, radio, or stereo in my home. I pray a lot now. Whenever I feel interfering thoughts surface or when I am unclear about a new step, I pray and try to force the unwanted thoughts from my head. During my crisis, such resistance to entering thoughts was suggested to me. At that time, I could not discriminate which cues I wanted to follow. Many trials were needed before I could make this decision for myself.

When my crisis began, I perceived all experiences as being from non-self. External forces were the only options I considered. I did not contemplate connection with a theoretical higher self. Until January, 1988 I was unaware of theoretical evolution by the Kundalini process. During fall, 1988 I felt guided to accept the possibility of some higher self-recourse taking part in training my conscious mind and physical body how to think and act both for spiritual progress and for living without stress. Something more seems to be saying to me, "Susan, you are doing much of this by yourself".

I was very afraid during my crisis in 1987. I felt I had stumbled into the reality of living extrasensory perception. I was afraid family, friends, and my employer would not see the same potential in my spiritual pursuits that I deeply, almost compulsively, felt. When periods of distress entered my life, I needed to consider the possibility that the continuation of these spiritual pursuits might not be advisable since it was possible that I had contacted something evil. The best explanation I could offer my family for my persistence in agonizing activities was that somehow I thought I was being guided through purgatory while still on earth.

Over time, I was guided without visible teacher to books which demonstrated to me the possibility that the evil was resulting from personal fears. From Eastern and Western religions as well as from presentations in philosophy and

Kundalini: Early Process Case Possibility

classical literature, examples were made available to me by my unseen teacher of individuals who had advanced beyond personal fears. If I had ever met this idea before, I had paid little attention to it. Now the possibility of it was needed. I was guided by my unseen teacher to books which demonstrated to me that I might be on a little trod but classically recognized path. This possibility astounded me and provided momentum and encouragement. Recognition of commonality also brought empathy and awareness of shared solitude and single-minded focus among those who quickly travel a spiritual path.

We all have turning points in our lives. A major one for me has been the recognition that many of my major decisions have been based on fear. I am consciously trying to reverse this trend. With full acceptance of this goal, I see potential importance in my 1987 crisis. The crisis may have spurred me into activating my previously somewhat passive moral code. I am beginning to recognize that my growth contains the need to face my past and rid myself of guilt, dishonesty, and fear. Conditioned since childhood, these traits have been hard for me to conquer. For several months now, some source has been bringing long hidden skeletons to my conscious mind. As each presentation enters my thoughts, I attempt to acknowledge both event and my personal responsibility for it or lack thereof. Hopefully these acknowledgements are raising honesty and trust to the surface within me. As I am guided to go beyond each fear, it unfortunately appears very necessary that I truly "feel the fear". With firm belief in support around me, I can daily strengthen my new found belief in unlimited growth.

I believe that I have a choice in continuing the process I am experiencing. From the very beginning I have felt free to disregard what I perceive to be guidance. In fact, especially recently it seems necessary to me to declare frequently and with all available determination and trust that I want to continue the path of learning I appear to have entered upon. The path in front of me now is unknown. I will go forward in large part because I have a firm belief in contact with some guide and teacher who has transcended the time/space continuum.

I strongly feel that whatever energies I am tapping into are available to all. Each one of us has the option in each action to research upwards toward universal goodness. Each day I am losing some of my doubt that there is negative potential in my current growth and pursuit. The physical world that I see appears to be a reflection as on a movie screen. I feel my past is well recorded on the vibrations behind me and my future is just on the other side of the physical world movie screen my bodily eyes perceive. When I have my recurrent vision of looking out from in front of my bodily eyes, I wonder if I am looking at the life record tape I am about the imprint. If so, I hope I have access to the highest level guide and teacher.

SPIRITUALITY. One of the wonderful things that has

The Academy of Religion and Psychical Research

come to me over the past two years is awareness of spiritual health. I currently see my spiritual health as active growth toward personally accepted moral perfection and opportunity both to learn of universal laws and to offer assistance in the process of enlightened living. I have found that my experiences over the past two years have given me incredible opportunity. I am delighted that some incredible power in my vicinity seemed to awaken me two years ago and say (very forcefully!) "Clean up your act and get moving!" I fought with this something for months. Now I am trying continuously to submit to the goodness I perceive.

As a practicing allied health professional, I long have considered the effects on both myself and my clients of physical, mental, and social conditions. Now I view spiritual health as necessary to this health framework. As is true in other health areas, I expect that no one route will ever suffice for all of spirituality. In my own situation comparative reading helped me realize that certain common beliefs fit my moral code, have stood the test of time, have developed some degree of reliability, and thus can serve as my initial adult spiritual foundation framework. Health in any dimension--physical, mental, social, or spiritual--is likely to be related to personal goals.

Growth is most worthwhile if it can be shared. It now seems obvious to me that spiritual knowledge and technical advances across cultures and disciplines need to be scanned continuously for practical application and understanding. Kundalini is an example of an area of knowledge from Eastern traditions, seemingly of incredible potential for the understanding of the Western self. Two years ago, as a typical WEsterners, I had never even heard of my chakras. Now colleagues and I can share discussions of perceived pulsations.

In any situation I know I have the choice to view positive growth potential. In my own case, past worry over possible negative consequences frequently has overshadowed the possible rainbow. To bring myself out of the storm around me in 1987, it seemed necessary that I view my crisis as potential for breaking ground in a new area of research. This intense desire to understand basic processes may come in part from academic experience. I have seen the slow process of traditional research; yet I recognize the scientific method as the best tool to use in effecting change in twentieth century man. Throughout my two years study I may have had opportunity to access some as yet unexplained reality. As a researcher, I have no doubt that if I truly have made external and/or internal suprasensory contact, flexibility in my preconceived concepts of life and persistence in definite investigation will be the main characteristics of any successful research efforts that may pass through me.

I believe an extension of a positive outlook is hope followed by trust in the reality of some form of basic universal goodness. In my experiences, anguished hope led

Kundalini: Early Process Case Possibility

to trust in what I interpreted as guided actions. I now firmly believe in extrasensory reality based on incredibly good yet still academically undefined grounds. On the other hand, accountability is an issue currently pervading my family, educational, and work environments. Early in my crisis, some perceived channeled information caused great distress to a loved one. The incident increased my caution in respect to responsible action in searching the unknown.

From my own case study research, I believe in some basis for both Kundalini and Divinity theories. Moreover, I feel dedicated to pursuit of an understanding of this basis. I feel the time likely is right for scientific acceptance and explanation. Supportive documentation from world spiritual adepts analyzed under scientific methodology is beginning to be compiled and this may be a good springboard for universal acceptance of some centuries-old theories. Academic acceptance of both Kundalini and Divinity theories may be required before widespread application of theory postulates and practice of theory principles can occur.

CURRENT STATUS. Daily I look for growing peace within myself and within the sensory world around me. My view of love is little changed by my experiences; however, my view of self-responsibility and need for universal spiritual growth strengthens daily. I believe I came through a spiritual growth spurt in part through the application of self-discipline to a fervent hope followed by trust in God. A gift was offered to me. Through my childhood training and previous life experiences I believe I had the wisdom and commitment potential to accept the gift.

Abraham Lincoln is quoted as having said, "You cannot help men permanently by doing for them what they could and should do for themselves." Initially during my crisis I desperately wanted someone to take away the pain and anguish. As a typical North American I used to think that symptomatic relief was important. My thinking is changing and I now look to future possibilities of identifying need through the cause of symptom. If a symptom is spiritually based, I now think that care must be taken and a balance struck between removing pain and restricting spiritual growth. I think I have made it through the worst part of some process. I believe it was a process that required a decision from me. I think my core of loving values offered to rule my conscious mind and actions. For some reason, my conscious mind could not interpret this offer in a clear and loving way for many months. I now think it was critical that I had a year of financially supported leave during which to observe and decide upon a conscious life-path.

SUMMARY AND CONCLUSION. In the introduction I suggested my academic background as a communication skills specialist allows me some analogous interpretations of my experiences. One possible analogy involves the concept of an acoustic impedance and offers the best summarizing framework currently available to me. In hearing testing, I am professionally concerned with measuring the impedance of

the middle ear system to transducing air borne sound waves first to mechanical vibrations and then to hydraulic waves which are converted to neural signals in the inner ear and perceptions in the auditory cortex. Perception of sound is based on activation of the sensory system. In acoustic impedance measures specialists evaluate the frictional resistance and reactance of the middle ear system. The fractional resistance depends primarily upon the ligaments supporting the middle ear bones and the reactance variables are the mass and stiffness of the middle ear system. The mass and stiffness measures are weighted according to the frequency of the sound vibrations under consideration.

At this time, I think it is possible that various frequencies of undefined consciousness wave forms may be as prevalent in our environment as sound waves. In the admittance we offer these vibrations, we might possibly function analogously to impedance matching middle ear systems, whereas, the air borne sound waves in our environment need to be matched in impedance with moral codes. In my own case, when I lost an incredible amount of material mass two years ago, I may have reduced impedance to broadened consciousness reception. Without having to worry about maintaining all my previous possessions and interpersonal commitments, I might have become free to literally vibrate at (i.e., transmit) or efficiently receive other frequencies. With my loss of mass, I may have allowed entrance to many levels of vibrations. Through belief in the concept of an all-knowing and all-powerful God, it is possible that I searched for and began to better focus on reception of the highest vibrations available to me. At this time, I do not know when supranormal vibrations are internal or external and this lack of distinction does not distress me. My goal in this pursuit is to learn and hopefully to improve man's condition.

I tend to have a flexible personality if convinced I am being shown a significant improvement in functioning. Over two years time, I have become convinced that the vibrations I can pick up can far exceed my individual potential. I have decided to bend my conscious desires to match more enlightened suggestions I feel I receive from this perceived more broadened vision. This daily conscious choice helps me persist in trials seemingly planned to instruct me in reducing my reactance and frictional resistance in an acoustic impedance formula.

Hypotheses most easily are tested when tied to a theory. Over time, investigations of hypothetical predictions can demonstrate flaws and suggest required revisions in the theory. Supporting results add to confidence levels. In my case study I am outlining experiences that have increased my confidence in both Kundalini and Divinity theories. If my recent experiences have been associated with an adult onset of Kundalini activation; and, if Divine support has been given for progress in this growth, then spiritual insight should be forthcoming from my scholarly work. This can only be evidenced in the future.

Kundalini: Early Process Case Possibility

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A PERSONAL ACCOUNT OF KUNDALINIC AWAKENING

Pauline B. Davis

The author supplies autobiographical data and then summarizes the several dimensions of her experiences which she has interpreted as signs and accompaniments of Kundalini awakening.

Born in 1928 in Illinois, I entered school when I was five years old with a tested IQ of 140. I entered Stevens College in Columbia, Mo. when I was 15; and in 1947, when I was 19, I graduated with a major in sociology from George Washington University in Washington, D.C. After an extended trip to Brazil and a year's work toward a Masters degree at Tulsa University, I returned to Illinois and worked as Young Adult Program Director at the E. St. Louis Y.M.C.A.

I married in 1952 and bore three children. Later, for eight years I also provided care for three foster children who were siblings. When my oldest child was 12, I divorced and moved with my six children to Amherst, Mass. There I entered the University of Massachusetts as a Special Student in psychology and later transferred to the School of Education where I had been accepted as a doctoral student in the field of Human Relations. As a student project, I set up a counseling center in Southwest dormitory and I set up a community supported "soft counseling" center in Amherst, Mass. During this time the foster children were returned to the North Shore of Massachusetts, which was their place of origin.

At the conclusion of this work with counseling, I rented our fourteen room house and, with my three sons, moved to Europe. We stayed there for the next four years, living in a 1000 year old home on the island of Rhodes in Greece and over a year on a house boat on the canals of Amsterdam.

Although I had planned to write my dissertation while we were living in Greece, instead I turned, first, to painting; then, to meditating; and later to meditation and Hatha Yoga. During this last period my meditation was simple. It was based on Yogananda's words: "Hie homeward within."

The events that I will recount below, occurred after I returned to the United States in 1976. On the other hand, there were "unusual" occurrences in my life from the time of my earliest memory through the sixth grade and Junior High School and occasionally after that until I went to Greece.

In 1976 I started demonstrating against war and nuclear power. I was jailed twice. I participated in The Longest Walk of the Native Americans for their religious freedom, later traveling to Arizona to help establish a center to distribute information on behalf of the Hopi and Navaho.

Kundalinic Awakening

In 1979, I sold our home in Amherst and bought a large farm, located in the hills of Western Mass., in Ashfield. There was no building on the property. So I made a cloth house which I modeled after the nomad tents of Afghanistan and which had a wood floor and wood heat. I lived there through two winters, while I made and sold art work.

(Now I live in a substantial home. This home I designed. I was its contractor; and sometimes I was among its construction workers.)

From this time until the present day I have been counseling "young people" (most of whom were suicidal) in my home on an informal and sometimes on a live-in basis.

ACCOUNT OF PARANORMAL EXPERIENCES

One time, while we were living in Amherst, Mass., I was sleeping and awoke suddenly and immediately became aware of a rapid rise in my body temperature. Also, I was simultaneously aware that this heat was being controlled by an outside force. Next I experienced an energy "surge" which coursed up my spine with an audible hiss, burst in my head, and came back down. During this experience I was levitated several inches above my bed. Afterwards. I was left in a state of ecstasy, and the room was permeated with a sweet fragrance emanating from my body. All the next day, I could leave this fragrance on anything I touched. Later while taking a shower I noticed a raised red welt, the size of an old silver dollar, to the right of my navel.

Approximately six weeks later, while sitting on the lawn of the Amherst library, a visible shaft of light came down from the sun and connected with my body next to my navel (an umbilical cord. Weeks later, while sitting in the same spot, another shaft of light came from far in space to the left of the setting sun and entered the corner of my left eye.

On another occasion an "eye" was opened which I knew to be a symbol of "ancient wisdom". This "eye" formed a line starting in back of my left eye running up through my head and down my back six inches to the left of my spine.

Another incident occurred where I was whisked in a state of astral projection to a house outside of Washington, D.C. in Virginia. There, I was imprinted on the left side of my head with the right or left side of a man's head (they merged, a man whom I not never met and did not especially like.

Later, the top of the spine inside my head was "activated" with a flick of someone's finger and thumb.

Daily from that time in 1976 until the present, a multidimensional system is being activated and expanded both in and out of my body. Constantly I hear the tinkling of

The Academy of Religion and Psychical Research

 bells around my head and feel a vibration in my body which increases when I meditate, or when some external force (the sun, someone, or some other thing of which I am unaware) causes it to increase. I see faces in my head, lights bubbling out of my eyes, a royal blue light, and hear occasional sweet tones in my ears. When I meditate in front of the sun, my energy expands. I can see, feel, and hear it.

 Interspersed with all this, and continuing to this day, I have been "shown" many things through various types of experiences, including a group of waking visions obviously connected with the Buddhist, Christian, and Native American religions.

 I perceive religion as having two distinct aspect: the religious institutions as we know them today and religion as that which is connection with our "Greater Body".

Editor's note: At the 1988 ARPR conference Ms. Davis gave an expanded account of the experiences she tells about in the foregoing. This account was taped at the Conference. For information about obtaining this tape write to: The Academy of Religion and Psychical Research, P.O. Box 614, Bloomfield, CT 06002.

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KUNDALINI: UNDERSTANDING AND NURTURING
ENERGY-CONSCIOUSNESS AND THE EMERGENT SELF

Bonnie L. Greenwell

Kundalini awakening, an intense movement of consciousness and energy which changes psychological, physical, and spiritual dimensions of an individual, is reported more and more commonly in the West. This process has been known to yogis and in other cultures for at least 5000 years. This paper describes this experience and defines seven categories of symptoms; explores concepts of self-identification as they relate to kundalini; draws on Jungian psychology to present a foundation for understanding of the psychological aspects of the process; and presents approaches useful to therapists and teachers who nurture the awakening of the emergent self.

In the past six years, I have received a remarkable gift not only in my own spiritual awakening, which would have been enough in itself, but in the opportunity to engage my time researching the esoteric literature related to kundalini awakening, and interviewing many Westerners who have had such experiences. Some I have been privileged to work with as a psychologist. These studies have deepened and reinforced my own awakening and enabled me to witness this process from many perspectives. This presentation is a brief synopsis of what I have learned which may be useful to others as therapists and healers.

Although I will present theory and practical methods of helping people live with the kundalini process, I want to begin by presenting kundalini in the guise of the great goddess as she describes herself in a beautiful translation of the ancient Laksmi Tantra (trans. by Gupta, 1971). In this volume Laksmi describes herself as the goddess Kundalini, Sakti, Kali, and all other goddesses. She says: I, the eternal goddess, am the object of all the Vedas: I am the life-principle of the universe and the potent force behind all creation. I am the will (volition) behind the worlds and recognition of this must be absolute. It is I who create, and when occasion arises, it is I who protect the three worlds. (Heaven, earth, and nether region). (Gupta, 1971, p. 5)

Laksmi identifies herself with all material causes in the universe, revealing that she will ultimately dissolve her creation within herself. She advocates her worship, advising that nothing of significance can occur without worshipping "the mother of the universe." She says it is through attaining her that a yogi is released from suffering, and it is she who "fulfills every desire, satisfies the yearnings of the passionate, and leads the adept to the state of self-realization." She identifies herself as "Flawless and pure, consisting of consciousness and bliss", traveling unending through many lives and deaths. "In

essence, she says, I "consist of consciousness and matchless bliss like pure space." (Gupta, 1971, p. 5)

Kundalini is clearly identified here and in other works of yoga and tantra as the life force, the creative energy of existence, whose essence is both consciousness and radiant bliss. Without her there would be no creation. To awaken her is to awaken consciousness, and begin a long journey to disidentify with the personal self, and take on the knowledge of what we might call the deeper Self, the collective and unitive Self, the ecstatic Self or the Divine.

It is told that Sakra, a Devotee, did divine penance by standing motionless on a piece of wood on one foot, observing silence and subsisting on air alone for 2000 years, with hands, gaze and face turned upward to the sky in order to gain the favor of this great goddess, who then appeared and gave him the teachings of the Laksmi Tantra.

How can it be, then, that kundalini is now awakening so randomly and capriciously in Western civilization? How can Westerners learn to live with a great and willful goddess who demands nothing less than their complete devotion and the annihilation of the personal self, to say nothing of the possible transformation of the physical body which some yogis equate with this process? And how can we as therapists and healers dare to introject our feeble input into this radical spiritual process?

These are the questions I have been exploring these last six years, as a topic of my dissertation, and in response to my own radical awakening of energy and ecstatic experience, subtle body awareness, kriyas and emotional upheavals, and unusual physical phenomena.

THE NATURE OF KUNDALINI EXPERIENCE. According to Eastern cosmology, this life energy--the kundalini--formed the template for our existence through the gross and subtle bodies, intertwining our beingness into matter, so that the gross body could be formed and we would exist. The energy activates us through a balanced distribution of pranic energy which moves in a variety of directions throughout our system. These pranic energies are easily felt, and heightened through a variety of practices such as yoga, Tai Chi, acupressure, breathwork and the like. Many times the kriyas, jerks, spasms, and other phenomena experienced by meditators or people doing yoga or body therapy are simply responses of the body to heightened or redistributed prana, especially when it breaks through a contracted or blocked area of the body.

The residual energy of kundalini coils up at the base of the spine once the system is set in motion and holds us in stasis, until such time as it may erupt, plunging us into another level of potential awareness, and actualizing a possibility of realizing who we really are. This process, in one who is well-disciplined, detached from the world, and committed to the spiritual life need not be so difficult--

Kundalini

theoretically; various forms of yoga were designed to prepare the system over many years to sustain the high charge of energy and provide an open channel, through which consciousness can simply occur. But in reality, it appears the majority of those who awaken this energy, or at least those who talk about it or seek help regarding it have not been so well prepared. For them, awakening this energy/consciousness propels the psyche into a tumultuous confrontation of physical, emotional, and spiritual levels, calling into question every aspect of identification with the body, mind, and psychological reality. There are seven major categories into which experiences seem to fall in this process. These are:

1. Mystical or samadhi states, such as merging or having unitive experience with energy, light, nature, or sound. I mention this first, even though it is the least troubling response, because without evidence of it we cannot be certain one is really engaged in kundalini, rather than simply preparatory pranic activity, or even showing signs of a neurological illness. Since kundalini is consciousness raising and not simply random and erratic energy changes, it should ultimately bring a change in awareness at a most profound and undeniable level. There are seven to nine levels of samadhi identified in yogic scriptures, however; and someone does not need to have awakened kundalini in order to experience several of them.

If people are falling into trance states which feel more like a black void, and cannot be brought out of them, and feel exhausted for long periods afterwards, it is a possibility they are dealing with a complex psycho-motor epileptic syndrome, especially if there has been a head trauma or previous history or family history of epilepsy. There are forms of epilepsy which do not exhibit grand-mal seizures, and are related to erratic brain waves deep in the brain, which many neurologists cannot easily identify. Not all trances are spiritual events.

Samadhi states are unitive and merging experiences, usually energizing and blissful afterwards, and eventually bring a sense of greater clarity and peacefulness to the psyche.

2. Pranic activity which causes physical changes and disruptions involving energy rushes, jerks, spasms, intense flushes or heat or cold, vibrations and other erratic sensations. Some people have spontaneous orgasmic experiences, either genitally or felt through the whole body.

Pranic movements are often what make one first suspect kundalini awakening has occurred. My initial experience was like a gentle vibration flowing through the entire body, charging me with bliss and lasting nearly two days. A subject of my studies first encountered kundalini when awakening in the middle of the night feeling her bed shaking and her body charged as if an electrical wire ran through her. She leapt out of bed to see if there was an electrical short

in the room. A man I interviewed who awakened kundalini while doing the "flying" exercises taught to advanced practitioners of transcendental meditation, wakes up frequently at night in a drenching sweat so heavy that he has to change the sheets two or three times a night. Someone who is in a kundalini process will produce a wide range of symptoms which will continue sporadically for many months or years.

3. Sudden apparent physical illnesses, pains, and eating disorders. One of my subjects reported "My whole body changed--my pulse raced and my heart pounded and I was hungry all the time. But I felt I could barely eat enough and in one week I lost several pounds.

Many who awaken kundalini describe appetite swings during certain stages, ranging from an inability to eat at all for days or weeks, to having a voracious appetite. Most commonly described physical symptoms are heart attacks (which turn out to be false alarms), stomach disorders and other digestive track problems, migraine headaches, extreme lethargy alternated with hyper-activity, stiffness, intense but floating aches and pains. I've talked to two people who have been diagnosed with adrenal exhaustion. Some describe a strong, slow inner movement in the stomach or up the back which feels like a fist is pushing up or a snake twisting inside of them. Others describe a feeling as if their head is being opened and someone is rearranging their brain. Sometimes enormous heat emits from the body.

4. Spontaneous yogic movement, posture, gestures, breath or sounds.

Someone may suddenly do a yoga asana or posture he or she never thought of doing before, without any mental volition or physical control. Hand mudras may occur spontaneously or breathing patterns such as panting or holding the breath. One may hear words, phrases, chants, tones, bees, bells, and other sounds. Recent brain research shows remarkable correlations between probes in parts of the brain which activate automatic responses similar to those in test subjects. It is possible much of this phenomena (and some of the kriyas) are the response to particular areas of the brain to either intensified energy, waves, or chemicals produced in response to intense spiritual practices and the movement of higher-than-normal energy through the subtle body. Most spiritual teachers advise against becoming attached or inflated by such kinds of activities as they are not the goal, but only irrelevant phenomena which may or may not appear along the path.

5. Emotional and psychical upheavals.

The mother, who took over Aurobindo's organization when he retired in order to write once said:

Yoga in its process of purification will lay bare and throw up all hidden impulses and desires in

Kundalini

you. And you must learn not to hide things or leave them aside, you have to face them and conquer them and remold them. The first effect of yoga is to take away the mental control, and the hungers that lie dormant are suddenly set free, they rush up and invade the being. So long as this mental control has not been replaced by divine control there is a period of transition when your sincerity and surrender will be put to the test. (Anonymous, 1912, p. 43)

Nearly everyone who comes to this process unaware (and most others as well) reports radical emotional swings, doubts about their sanity (especially if they have visions or hear voices) fear of dying, intense periods of fear, anger or depression and similar problems. I have come to believe that the intensity of the energy forces up (in psychological terms) repressed issues and life patterns that are unresolved. From an Eastern perspective, these are the samskaras (or conditions brought in to be lived through and/or resolved in this life-time). Sometimes this occurs so rapidly that the capacity to integrate is overwhelmed.

It has also seemed to me that during a kundalini process we can step into collective energies or archetypes quite easily, so that what begins as a personal feeling of loss or anger takes on dimensions far greater than the personal psyche, and we are suddenly feeling the neediness, the loneliness, or the rage of the collective world.

In addition, people who are plunging into bliss may experience despair during periods when it is gone, doubting they will ever feel so good again, and feel struck numb by the need to live in a world to which they are no longer so attached. This is the experience of the dark night of the soul.

These are just a few of the reasons for the great emotional upheavals which emerge in this process.

6. Extraordinary input, such as seeing visions or hearing music and voices.

Many who have awakened kundalini seem to be accompanied on the way by a series of visions, guiding voices, or sometimes the appearance either visually (or in terms of the other senses) of a guru or teacher who advises them. They may spontaneously remember past lives. Two of my subjects were instructed by inner gurus to write their autobiography and to reflect on their life experiences. Some individuals find themselves engaged in rituals, such as a subject of mine who felt compelled to buy large bags of salt, fill her tub and sit in it; and there was another who acted out sorting everything in his house into male and female aspects. These are the kinds of things that cause people in this process to be mistakenly treated as psychotic. They seem to me to be quite different from psychotics, however. The visions and voices most often either teach or give good advice or

are symbolic representations related to the process itself. The rituals are short-lived and completed with no compulsive need to repeat them.

It is possible that some of these phenomena are material from the causal level or the astral plane, which one has access to in order to structure or integrate their process. It is also possible that some of it is an automatic brain response to certain levels of intensified energy or chemical changes (increased endorphins, decreased serotonin) for similar phenomena appear in laboratories under electrical or chemical stimulation. Again, this material can be either distracting or helpful along the way; but it is not the spiritual goal. The goal of the goddess is to move ultimately beyond form and the mental creation of experiences.

Kennett Roshi, the abbess of a Zen Abbey at Mt. Shasta in California, has written How to Grow a Lotus Blossom about her visions, describing their essential value to her during the development of the third kensho experiences, when she was near death several years ago. She describes how visions at a later stage of awakening can help with the completions of life issues and the understanding of spiritual life. This was a courageous act for a Zen monk, for such things have never been publicly acknowledged in her tradition.

7. The emergence of parapsychological or occult capacities such as psychic or precognitive awareness, psychokinesis, and healing abilities.

Many people who awaken kundalini report earlier experiences of precognitive dreams or visions, out-of-body experience, or channeling. Still others begin to have similar experiences after awakening, and they are commonly attributed to this process in yogic literature. Lee Sannella, whose Kundalini: Psychosis or Transcendence? is a brief but significant contribution to this field, believed that the natural psychics were most likely to awaken kundalini spontaneously, but their sensitivity made them more vulnerable to the difficulties inherent in the process.

Again, I want to allude to brain research. It is highly possible that the creative, the psychic, and the healing aspects of kundalini are processes of the right-brain, long under utilized in Western civilization which has preferred a more rational and linear left brained approach to life. Since learning involves the growth of neuronal connections between millions of brain cells, it is possible that the kinds of learning stimulated by spiritual practices, visualization practices, body-work and breathwork create new interchanges in the right brain and that when these reach a certain point its rich capabilities may emerge in the form of greater skills in these areas. The possibility of such abilities being dormant or underdeveloped there would also explain why some people suddenly have psychic and healing capacities following a brain trauma. I am pointing up a biological possibility, because it seems quite possible

Kundalini

to me that all the capacities and changes we attribute to kundalini awakening are already inherent in us and that once we have prepared ourselves to be open to right-brain development the energy/consciousness of the awakening simply activates them.

It is generally agreed by yogis that to become engaged with a fascination for occult and psychic abilities is a great distraction from the true path of yoga which is union with the divine. So when such things occur one is usually advised to ignore them as simply another delusion of maya. Many Westerners who have awakened kundalini, however, do tend to practice psychic or healing arts in their personal and professional lives. This does not appear to inhibit their spiritual growth unless they become obsessed with or inflated by such practices.

THE TRANSMITTING OF SELF-IDENTITY: Having identified the wide range of activities associated with one's engagement of the Great Goddess, I have found it useful to reflect a bit on notions about the self. The self is often mentioned in psychological and spiritual literature, and frequently this is confusing because the definition of self varies from one context to another. But I have found models for understanding the self, especially as it is used in object-relations theory, Jungian psychology, and the Eastern tradition all of each are very useful in helping me work with someone in a kundalini process. It seems to me that there are great similarities whenever the psyche is transitioning from one self-identification to another.

Psychiatrist James Masterson has identified what he terms the defensive or false self which characterizes someone with a narcissistic or borderline personality disorder. Both personalities are stuck in a child's view of the world, attached to fantasies about either their omnipotence or their inadequacies. Grandiose ideas and omnipotence characterize the narcissistic disorder, along with the capacity to ignore any reality which contradicts their projections. The borderline personality is characterized by an inability to spontaneously self-activate, to feel entitlement, self-worth, and mastery. This person is trapped in the delusion he or she can only be loved by being a helpless child, and the need to hide an inadequate, bad self. The goal of the false self is to avoid pain by living in childhood fantasy and avoiding awareness of reality.

In therapy when clients attempt to activate the real self, which lies under these defensive patterns, abandonment depression emerges, along with other difficulties in motivating and utilizing the real self. They feel anxious and depressed, fearful of being abandoned by loved ones if they dare to grow. They feel artificial and unnatural when they attempt to become real, and must slowly and painfully integrate this potentiality. They are undertaking an egoic death. With much time and struggle self-actualization may emerge, and they begin to live from a healthier center of self-awareness around which patterns flow and input is

received and integrated, which allows them to connect in a positive flow with life, demonstrating a capacity for spontaneity, autonomy, self-esteem, relationships, and creativity.

Jung explored the concept of self and the quality of individuation from a deeper and more inclusive perspective. The individuation process takes us beyond self-actualization and into an awareness of our connection with a wider universe.

According to Jolande Jacobi (1967) the term "individuation process" was created by Jung to define the possibility of development of "a psychically whole individual, incorporating both conscious and unconscious components of the psyche in balanced and creative interaction." She defines the foremost task of this process as "to raise the god-images, that is their radiations and effects, to consciousness and thus establish a constant dynamic contact between the ego and the Self." So this is a process of bringing from the depths of the unconscious the energies associated with realization of god as an inner force, which can inspire and impact ego-awareness.

Jung recognized the need in many Westerners for a personal spirituality, a genuine experience of the numinous, writing that the Western tendency to project all religious experience outside of oneself may rob the soul of its value, and thus making it incapable of further development and causing a person to get stuck in an unconscious state. He believed that as long as religion is only faith and outward form, and religious function is not experienced in the soul, nothing of importance can happen; and he said the mysterium is first and foremost rooted in the human psyche...It is high time we realized that it is pointless to praise the light and preach it if nobody can see it." (C.G. Jung, 1950/1976, p.12)

However, Jung expressed a great concern over the potentiality of the psyche to become lost in the unconscious, calling it "a psychic catastrophe when the ego is assimilated by the self. The image of wholeness then remains in the unconscious, so that, on the one hand, it shares the archaic nature of the unconscious and, on the other, finds itself in the psychically relative space-time continuum that is characteristic of the unconscious as such." (Jung, 1959/1968, p. 24)

Jung described the ego as strongly differentiated from the Self, existing in absolute space and time. He called it a "vital necessity that this should be so", concluding that, "If, therefore the ego falls for any length of time under the control of an unconscious factor, its adaptation is disturbed and the way open for all sorts of possible accidents. (Op. Cit., p. 24)

Jung is referring here to two different worlds of awareness: the egoic personality, and the Self, which in his

Kundalini

terms embraced the entire field of personal and collective unconscious material, a viewpoint holding much in common with yogic views of Self containing all conditions of the universe. His argument supports the essential need for a position from which to recognize one's unique boundaries while existing on the plane of human awareness, recognizing that the world of Self lives in another time-space dimension and holds no such parameters of identification. To become lost in this space is a psychic disaster in Western psychological terms, for one cannot manage and determine the personal life without a sense of egoic identity to hold one together. Jung felt "There can be no question of a total extinction of the ego, for then the focus of consciousness would be destroyed, and the result would be complete unconsciousness." (Op. cit., p. 45)

The challenge is to create bridges between the two planes, so that the values of the deeper Self can be integrated into the patterns lived out by the egoic self. Jung believed "the more numerous and the more significant the unconscious contents which are assimilated to the ego, the closer the approximation of the ego to the Self, even though this approximation must be a never-ending process." (Op. cit., p. 23) It is clear that he perceived this as a profoundly spiritual undertaking.

Jolande Jacobi's view of the individuation process offers insight which is relevant to spiritual transformation as well, when she states that the success of such processes depends "on the degree to which a person is gripped by this transformation, adopts a positive attitude towards it, and is able to accomplish it. (Jacobi, 1967, p. 83) She also pointed out the non-conformist stance of the psyche engaged in individuation, saying that the process is opposed to any kind of conformity and, as a therapeutic factor in analytic work, also demands the rejection of those prefabricated psychic matrices in which most people would like to live. (Jacobi, 1967, p. 83)

This is true also in the kundalini process; all the ordinary relationships with society, all the attitudes and views which were automatically held and supported seem to be slipping away. Like individuation, kundalini follows a unique and individual pattern, and it is questionable whether it allows the acceptance of any norm. The kundalini process is unlike individuation for the yogi, however, in the sense that the yogi attempts to surrender his or her entire being into the infinite merging with the supraconscious. This is a task Jung felt was unhealthy for the psyche.

The risks of identification with the numinous are great for the average person. One of the most difficult aspects for the Easterner in this process is that of going as deeply as the heart wills into the numinous, and still maintaining the balance to live among the demands and stresses of modern society. Ultimately, when the transformation is completed, it may be possible to live more fully from a deeper state of

consciousness. But to reach that state of purity can take decades, and lifetimes, and in the meanwhile whoever is engaged in this experiment can benefit from the insights of analytical psychology in learning to balance the demands of two opposing psychic elements.

Jung's psychology focused primarily on the tasks of the second half of life, the time when the ego comes to terms with death, finds completion for the meaning of individual life, and brings from the deep unconscious the material to complete wholeness. It may be especially appropriate therefore to use the techniques and processes of Jungian work with people in a kundalini crisis, because they are also dealing with the struggle to face the death of parts of the ego and paradoxically explain their sense of wholeness. The capacity to witness, to work on symbolic content and to find a way to live that is in harmony with deep spiritual processes are all analogous to Jungian analysis.

Elie Humber, writing about Jung in Spring, said that analysis undertaken in the spirit of helping us understand what it is we need to live is an adventure in recognizing interior space and allowing it to develop freely; and in feeling, accepting, and coming to terms with the symbols that will arise of their own accord. One of the goals of therapy is to help the analysand realize a personal myth, which reunites the divided psyche, resolves its anguish and restores its sense of meaning. "For Jung, the living symbol was, successively, the painting of mandalas, the idea experience of the Self, the idea-experience of the conjunction of opposites, and at the end of his life, 'the service of god' in which he recognized his personal myth." (Humber, 1985, p. 115)

This image corresponds with the teaching of Sri Aurobindo that each being reflects a unique soul purpose in their life, and this is why various religious teachers each have a unique focus, even when sharing the same experience of enlightenment. This suggests the therapeutic value of seeking one's personal myth and purpose which can greatly support the person experiencing kundalini awakening.

A significant experience to one caught in a crisis of either individual or kundalini awakening is the battle of opposites: forces arising from the unconscious which seem in direct conflict with the position of the ego. Yoga has attempted to address these "temptations" through strict discipline and order prescribed as preliminary practices before awakening kundalini. Jungian psychology has addressed these conflicts more directly as they appear in the process. When consciousness and the messages of the unconscious are in opposition, and no reconciliation seems possible, the watchword is: witness, wait, persevere until a tolerable solution suddenly presents itself, and a third possibility emerges that does justice to both sides (Jacobi, 1967, p. 100)

Jung has presented a concept of self that clearly includes dimensions of the collective unconscious, and demonstrates awareness of the numinous elements of the psyche. But if we move on to the nature of the kundalini experience, we must consider the Eastern idea that self is established in the mind-body complex only until Self-realization occurs, which then establishes it as consciousness, bliss, at onement with Brahman. One who is thus aware knows that Self abides in all beings and all beings in oneself. He or she sees one self permeating all of creation, and all of life as nothing but a projection of that great Self. It is equal in everything and everywhere.

Clearly we are now moving from identification with personal self to identification with collective Self. I believe this is the crux of the psychological dynamics of kundalini awakening. Again we are faced with the pain and the upheavals similar to the movement from false self to real-self, from real-self to individuation. Only this time the experience is much more intense, accentuated by the intense disruption of energy and a movement beyond identification with the very body, mind, and emotions we have previously claimed as our own. Now we are grasping toward a consciousness that claims our very existence is only a play of energies contracted within a given space.

The transition may seem too much for the personality to bear, implying, as it does, a giving up of all justification for the existence of the real self. The right to be "me", an individual or unique being, in control of my environment. To identify with deep self is to release the delusion of control and surrender to a deeper stream of energy and consciousness which guides and motivates one's life, living life, living beyond boundaries of individualized perception.

What may happen to a psychotic or to a borderline personality with religious delusions is that the false self has come into contact with the deeper self, and is charged with energy and vision which becomes distorted because there is no psychic structure capable of moderating and integrating the awareness. One becomes identified with collective energies and universal forces beyond any capacity to assimilate them.

But if the real self, the individuated consciousness, has mastered the transition from false self to self-actualization to individual one can face more readily the challenge of integrating deeper or collective Self energies. The emergence of these energies puts enormous pressures on consciousness to complete the task of individuating or transcending the subtle-body samskaras left incomplete in the lifetime. One who has fully lived one's destiny is better prepared to move on into higher levels of causal experience where the life is lived as no longer from an individual sense but from a sense of universal consciousness, an acting out for the good of others whatever collective needs are felt in the unique connection an individual has through the deeper Self. Thus people like Aurobindo,

Ramakrishna, Yogananda, Krishnamurti, Anandamaya Ma and others who are enlightened are moved to act, as if by a force outside of themselves, to create a movement in universal consciousness, such as all great spiritual masters have done. Not everyone who awakens kundalini is going to engage this process and abandon the ego to the depths required to make a complete transition to this kind of consciousness.

NURTURING THE NUMINOUS PROCESS. Understanding concepts of self from a psychological perspective can aid us in addressing the question of how to work with the numinous. The guidelines most useful for therapists to remember are:

1. Respect the process.
2. Teach the client to witness and to connect with a sense of center.
3. Use creative activities to express what is happening, and draw on those symbols which have occurred spontaneously to provide stabilizing and emotional support for the psyche during difficult times.
4. Respect visualizations and experiences and do not trample on them with interpretations.
5. Provide a loving and supportive container.
6. Explore the use of the body therapies on an experimental basis. There are a wide range of responses to body therapy among those who have awakened kundalini. Some will feel great relief and opening with intense body work, such as neo-Reichian processes and Shiatsu massage. Others will be able to tolerate only the gentlest kind of touch and energy balancing. Acupressure and Anma massage are two methods which balance the subtle body system and open the nadis of the subtle body in ways similar to yoga (Kennett, 1979)

If one is entangled in self-hatred, inflation, projections, and other confusions of the false self the therapist will have to work initially toward enhancing the connection with the real self.

Many modern-day teachers who work with energy encourage moving through emotional blocks or stuck places with movements, singing, and dance. We need to take care of the body with body therapies, soaking, exercises, and stretching. Learn to expand into the energy rather than contract against it, and to breathe fully and deeply. Yoga asanas and breathing practices (pranayama) are designed to free the body in this process, and are very useful to know and practice, although pranayama needs to be taught by a competent guide and practiced moderately and with caution in one new to yoga, as it can intensify symptoms significantly.

It is useful to create a nurturing and peaceful environment with as few external stressors as possible, but maintaining some structure in one's lifestyle. Some people find time in nature very reassuring. Find compatible and understanding friends. Be willing to feel ecstatic. Pray

Kundalini

and meditate, seeking always the deep inner wisdom which can guide you.

In addition we can draw from what is clearly offered in Eastern literature for dealing with deeper levels of self-emergence--viz., yoga practices, especially meditation. Many teachers emphasize the primary importance of the release of fear. Da Free John says: "The heartfelt release of fear is the secret of passing through the spiritual process without going mad. To the degree that you are full of fear you limit your experience; ;and if experience is forced upon you then you have no ability while fearful to view it sanely, to relax and surrender within." (1979, p. 91)

Other advice from various gurus includes holding to the memories of the peaks in the process so as not to be discouraged when the bliss is gone, doing body work which opens and stretches the body, eating in moderation and following a light and natural diet without alcohol or stimulants, avoiding extremes of all kinds, avoiding disturbing insensitive people, releasing attachment. In my experience and research nothing is more valuable than practicing meditation and returning again and again to our own deep connection with the Self.

What should be the outcome of such an integration for a Westerner? One of my subjects summed up her experience nicely: "I am more and more aware of God being every thing and we are all part of this", she said. "All we do or not do is part of a learning pattern. I am deeply attached to nature and weep before the beauty of the sky, ocean, and mountains, seeing God permeating everything. This planet is incredibly beautiful."

Another woman, whose experience was 20 years ago, says she feels gratitude that she was given the precious gift of love. "Many people never have that kind of love in their life. Relationships with people are like reflections of the divine. The experience with the inner guru is more like direct light. It is a tremendous gift. My whole value structure and emotional structure is based on the experience. The importance thing is to live for the welfare of all sentient beings and try to complete this journey and be one with the divine."

A changed world-view, a changed awareness of Self, a changed energetic system with access to bliss and peace, a capacity to act in the world with detachment and awareness of unity--these are the outcomes I've found which awakened in Western individuals who have engaged the kundalini process. Some of them do teaching and healing, some are quietly raising families, working with the dying, doing psychotherapy, running small businesses. Will they become geniuses? I doubt it. Is it necessary? I doubt that too. But perhaps they are wiser, simpler, more compassionate, more peaceful, more energized. I believe the goddess offers a pathway to releasing the soul and that the flight it takes

The Journal of Religion and Psychical Research

once this is done is as varied as the personalities of those who have taken the journey. We are all on the same train travelling home, but we did not all have the same purpose in this journey through time and space that we call life. I think psychically most of us may become whole but not perfect. Spiritually we may become free, in that we can stand outside of ourselves and act for the common good. Mentally we may become wise, but not geniuses. Emotionally we may become love which has no attachment; and biologically we may become stronger and more energized but not invincible.

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THE NATURE OF PRANA AS THE BASIS
FOR THE STUDY OF KUNDALINI

Michael Bradford

To understand the nature and roles of kundalini it is vital to study what ancient cultures discovered as they developed systems for awakening and using kundalini. Prana is such a discovery. Prana and apana produce a cooling or heating effect respectively in the nervous system. Hatha Yoga is designed to enhance the production, purification, and control of pranic energies and stimulate the mechanism of kundalini into heightened activity.

The extremely diverse and conflicting views currently in vogue about the nature and characteristics of kundalini, and the lack of a concise and reasonable theory on which to build an investigation, have recently led to a tremendous amount of confusion as to what this "energy" really is and how it functions in the human body.

The growing number of cases of people who are having what has been termed "spiritual crises" and the many account of those who have had similar experiences in the past leave no doubt that we are dealing with a phenomenon which is very real. But the almost total lack of recognition given it by modern medical science has only served to heighten the confusion and fear in the minds of those who are going through these all too real experiences.

Since we are dealing here with a subject which is concerned in part with non-physical aspects of creation, such as life-energies and consciousness, the scientific methods that have led to such tremendous progress in the material realm are of only limited use in studying these phenomena. On the other hand, the written material that has come down to us from the spiritual traditions and Yoga systems of the past, although obviously written by men and women who had a thorough understanding of the effects of kundalini, was recorded without the knowledge we currently have of physiology, biology, neurology, physics, chemistry, etc. It is for this reason that this valuable body of material has been largely dismissed by many modern investigators as the product of primitive superstition.

The crux of the problem lies in the fact that reality, as represented by these ancient philosophies and reality as it is postulated by modern science are radically different in nature. Whereas the modern view is based on the assumption that matter is the primary basis of existence and that consciousness is an epiphenomenon stemming from it, the ancient spiritual philosophies hold exactly the reverse view. But, as modern science has been sadly deficient in answering the very basic questions regarding the nature of mind, life, consciousness and the origin of our existence, the conclusion may be readily drawn that the scope of

The Academy of Religion and Psychical Research

creation is radically beyond what modern science currently can comprehend.

Thus, the solution to the problem of what direction a modern investigation into the nature of kundalini should take may best be found in a re-examination of the vast body of ancient material on the subject with a scientifically based but philosophically flexible attitude. It would have to be kept in mind by those doing such an investigation that the relevant information is there in an allegorical form, recorded in a cryptic terminology that would have to be painstakingly deciphered, eliminating what does not stand up to modern scrutiny. But such a study would doubtless uncover a tremendous body of knowledge which would be invaluable as a guide to the direction of more quantitative forms of research.

Let us make a beginning, then, by making a brief survey of the views taken by the ancient spiritual philosophies and Yoga systems to see if they form a logically consistent picture which could be used as a basis for an investigation into that mysterious process taking place in the human body called kundalini.

THE INDIAN TRADITION. Knowledge of the mechanism of kundalini is very ancient. It dates back at least to the time of the Indus Valley civilization which flourished in what is now present-day India and Pakistan from about 3,000 B.C. onwards. Excavations indicate that this culture may have attained a degree of development which has rarely been surpassed until the last few hundred years. Ancient seals from this time depicting a three-faced God, sitting on a throne in a crossed-legged Yoga posture on a deerskin, surrounded by a tiger, buffalo, and rhinoceros are almost without doubt representations of the God Shiva of later Indian philosophies. The fact that the male God depicted on the seals is known in Yoga posture with erect phallus demonstrates a definite knowledge of the intimate connection that kundalini has with the reproductive system.

The Vedas in India are the oldest recorded major scriptures known to exist and it is even held that they were transmitted orally for centuries prior to being written down. At a much later time came the Upanishads which were held to be the product of a number of illuminaries. After that came the Vedanta, Shaiva, Vaishnava, Buddhist and Tantric philosophies, to name a few of the primary ones. Thus, there was literally a continuous development of the science of Yoga for millennia during which time the disciplines which led to the awakening of kundalini were developed and refined to an extent that has been unmatched in any other known culture in the world. The following is a brief description of the essence of these philosophies and how it related to an investigation into kundalini.

BRAHMAN. The ultimate reality behind the phenomenal universe, according to the Upanishads, is referred to as Brahman. The difficulty with understanding Brahman lies in

The Nature of Prana

that it is said to be attributeless--that is, it has none of the physical characteristics by which we normally make identification. It has no size, no shape, no color, no taste, no smell or form. Brahman is held to be infinite, unbounded by time or space, the source of all. It is a unity, with no degrees or differences or sub-divisions. Being infinite and formless, it is therefore unknowable by the intellect.

The Martri Upanishad (VI-17) says, "Verily, in the beginning, this world was Brahman, the Infinite one. Infinite in the South, infinite in the West, infinite in the North, and above and below, infinite in every direction. For Him, indeed, East and the other directions exist not. The Bhagavad Gita, referring to it as the Unmanifested, says (8-18) "All the manifested stream forth at the coming of day; at the coming of night they dissolve even in That, called the Unmanifested."

Perhaps the only characteristic by which we can comprehend Brahman is that it is an infinite unbounded superconscious Intelligence. The description of God in the Christian tradition as being Omnipotent, Omniscience, and Omnipresent may be seen as not radically different from the Indian Concept of Brahman.

For the benefit of our limited sense-bound intellect, the Indian philosophies have subdivided Brahman into two complementary aspects. This consists of an unchanging Conscious Principle which is in turn completed by an infinite Creative Energy. The conscious principle has been designated as "Atman" or "Shiva" and the creative energy as "Shakti". These may, in a general sense, be thought of as the static and kinetic aspects of creation.

Sir John Woodroffe, in his comprehensive book The Serpent Power says (page 26) "The Ultimate or irreducible reality is "Spirit" in the sense of Pure Consciousness... from out of which and by its Power (Shakti) Mind and Matter proceed. Spirit is one. There are no degrees of differences in Spirit...Atma is unchanged and inactive. Its power (Shakti) is active and changes in the form of Mind and Matter." He describes Shiva and Shakti as Power-Holder and Power, pointing out that one cannot exist without the other. Shakti is the "Mahadevi who conceives, bears and nourishes the universe sprung from her Womb"

The ancient Sanskrit word Panchastavi, written around 1000 A.D., whose author remains unknown, reflects a similar viewpoint about Shakti. It says, (V-31) "That which has gone before, that which is to come after, that which is within and that without, the unbounded and the limited, the most gross and the most subtle, the manifested and the unmanifested, the open and the secret, the near and the distant, being and non-being, in these and other forms Thou art perennially seen as the Universe."

Shakti, or Para-Shakti as it is known in the cosmic form, is said to be the power which creates, maintains, and destroys the entire phenomenal universe. This concept of an infinite intelligence, coupled with a creative power, is at the heart of most of the Indian systems of philosophy but has had little acceptance in the West. The main reason for this is that it is a radical step for the intellect to accept the existence of an intelligence so vastly superior to it. It is even harder for a scientific mind that is steeped in a philosophy which discounts as non-existence anything that it cannot measure quantitatively to accept such a proposition. But it is exactly this concept of a superintelligent creative energy which must be accepted before the phenomenon of kundalini can be understood.

According to Gopi Krishna, in the seventh chapter of his autobiography, Kundalini--The Evolutionary Energy in Man, this Cosmic Shakti operates in the phenomenal world in two primary ways. It functions in inanimate matter by manifesting the elements, atoms, and molecules of the physical world and the four (at this time) known forces which bind them together. It also functions in the animate or living worlds as a subtle immaterial essence pervading all life forms, governing all biological processes within them. This form of Shakti is termed Prana-Shakti or just Prana.

As Gopi Krishna remarks (page 10), "In order to explain the phenomenon of terrestrial life there is no alternative but to accept the existence of an intelligent vital medium which, using the elements and compounds of the material world as bricks and mortar, acts as the architect of organic structures. All show evidence of extraordinary intelligence and purpose, built with such amazing forms as to falsify any idea of spontaneous generation or chance. The existence of this medium cannot be proved empirically; human ingenuity and skill have not yet reached the perfection where one can experiment with media of such subtlety."

In The Dawn of a New Science, (page 216), he comments on the biological aspect of Prana. "In its cosmic form Prana is a highly diffused intelligent energy spread everywhere. But in the individual it takes a specific form as the bio-plasma or individual Prana composed of an extremely subtle organic essence drawn from the elements and compounds forming the body. It is this essence which, transformed into psychic energy, becomes the fuel for thought. The bio-plasma, sustained by the cosmic ocean of Prana, permeates each and every cell of an organism."

He refers to Prana at another point as the "medium for the activity of thought and transference of sensations and impulses in living organisms." which controls the vital functions of all sentient life. It is held that this energy becomes directly perceptible to the mind when some degree of true success is achieved in Yoga. In the Bhagavad Gita, Krishna, revealing his Universal Form to Arjuna says, "But surely you cannot see Me with your physical eyes. Therefore

The Nature of Prana

I vouchsafe to you the Divine Eye with which you can behold my supreme form as the Lord of Yoga."

BIRTH. Although the existence of Prana cannot be empirically verified at this time, its activity in the body is quite evident in many ways. Perhaps the most striking of these is the process of development of the fetus in the womb of its mother. In the space of nine short months, a single solitary cell, too small for the naked eye to see, divides, develops and grows into a living, thinking, breathing human being, composed of tens or hundreds of billions of cells of thousands of different types, organized in a way which is nothing short of miraculous.

By the time of birth, the brain is fully formed and, within a few months, it is functioning at an amazing level. In a recent article on neural networks and computers, Time Magazine of August 15, 1988 remarks, "The more time scientists spend designing computers, the more they marvel at the human brain. Tasks that stump the most advanced supercomputer--recognizing a face, reading a handwritten note--are child's play for the 3 lb. organ. Most important, unlike any conventional computer, the brain can learn from its mistakes." How can it possibly be that an absolute miracle of human intelligence, the human brain, can develop from a single cell to the most complex entity known to exist, without the guidance and control of some superintelligent agency?

This control and guidance is also evident in the experiments done with developing animal embryos in which the removal or substitution of tissue, if done at an early enough stage, does not result in a totally deformed final form but rather in a small or modified, but still complete, form. If the process of development were strictly a mechanical one, this would certainly not be the result. One logical explanation for this phenomenon is the existence of a controlling field, such as the Pranic spectrum, which has a pre-determined form towards which it is guiding the development of the organism via the growth processes.

The accounts of those who have had pronounced symptoms of kundalini awakening also confirm that a purposeful, intelligent energy is working within them to bring about changes in their metabolism. The parallels between this form of activity and that present in the womb of the mother-to-be indicate that it may be the same energy working in both cases but with a different end result. Thus the term "rebirth", used by those who have had a spiritual awakening may have a richer significance than has been formerly supposed.

THE IMMUNE SYSTEM. The second major area in which the activity of this super-intelligent vital energy can be seen at work in the human body is the immune system. A recent article in Time Magazine of May 23, 1988 made the following remarks:

The Academy of Religion and Psychical Research

As they probe the intricate workings of the immune system, scientists are awe struck. "It is an enormous edifice, like a cathedral", says Nobel Laureate Benacerraf...The immune system is compared favorably with the most complex system of them all, the brain. "The immune system has a phenomenal ability for dealing with information, for learning and memory, for creating and sorting and using information," explains immunologist William Paul...Declares Dr. Stephen Sherwin, Director of Clinical Research at Genentech, "It's an incredible system. It recognizes molecules that have never been in the body before. It can differentiate between what belongs there and what doesn't."

The article then continues: "The B-cell genes that dictate the production of antibodies occur in distinct segments, like cards in the hands of a Los Vegas dealer, are constantly and speedily shuffled into different combinations." The obvious question then arises: what agency is doing the "shuffling" to produce the correct antibody needed to fight the infection?

And lest it be assumed that a simple mechanical process is at work, the article further states, "Thus within the slowly evolving human being, the immune system is undergoing a rapid internal evolution of its own. And a good thing, too. "If all we had to meet the micro-organisms [with] was true evolution", says William Paul of NIH, "We'd long ago have disappeared from the face of the earth." How can a system with these amazing characteristics possibly exist without the control and guidance of some remarkable agency such as Prana?

A similar process occurs when we physically damage our bodies and the healing process takes over, completely beyond our control or understanding, repairing bones, organs, and tissues. The fact that these processes work much more quickly when we are asleep--in an unconsciousness state--again indicates the operation of an intelligent agency present in our bodies but separate from and undetected by our normal consciousness.

Perhaps one of the most amazing aspects of Prana is that it carries on all its intricate, complex and far-reaching activities in the human body without being in any way directly perceptible to us in our normal state of consciousness. Day after day we behold the miracles of conception and birth, healing, recovery from disease, regeneration during sleep, and for the most part do not even begin to suspect the possibility of a stupendous intelligence behind it all.

And not only must this super-intelligence know intimately every aspect of our physical body, but almost certainly our mental and emotional natures too. It is for this reason that those who awakened the Serpent Power in the

The Nature of Prana

past referred to it as a "Goddess"--an all-knowing intelligence which knew every aspect of their being. The implications of this are far reaching both for the individual seeker after enlightenment and for the scientist trying to uncover the secrets of kundalini.

MODERN THEORIES. Given that an agency such as Prana exists, and that it is the basis for the processes which result from Kundalini activity, how then do some of the modern ideas about kundalini compare with the traditional ones from the Indian systems?

The more recent interpretations have tended to depict it as a phenomenal energy in the body which can be aroused and manipulated through meditation and breathing exercises to rise up the spine into the brain. It is often pictured as being a form of subtle electricity, leading to states of cosmic consciousness.

It is also a commonly held belief that a moderate amount of meditation, if practiced for a period of time, will probably result in the awakening of kundalini and the experience of higher consciousness. Some modern proponents even advertise that their system will have the desired result within weeks--guaranteed or your money back!

Several obvious discrepancies between the traditional concepts pertaining to kundalini and the modern ones are immediately apparent. In the traditional view, the energy is regarded as an all-powerful, super-intelligent agency which cannot be controlled or manipulated but must rather be approached with reverence, respect and great caution after many years of intense training and self-discipline. In the modern views, though, it is often presented as something that can be controlled and manipulated according to desire, without fear of any serious consequences. This latter view has resulted because this energy is thought of as being similar to the known physical forces, and its super-intelligent aspect is never taken into consideration.

Also, the traditional Yoga systems have always regarded the awakening of kundalini for the attainment of higher consciousness as an arduous life-long undertaking, suitable for only a few, where the chances of complete success were very limited. The Bhagavad Gita is quite explicit on this point when Krishna remarks to Arjuna, "Out of thousands only one seeks me. And out of thousands who seek me, only one is successful." Current concepts about kundalini which suggest that higher consciousness can be attained with a minimum of effort in a short span of time have led to a very distorted picture of the entire process in the minds of both the spiritual seeker and the serious investigator.

PRANA AND YOGA. Since the nervous system in the human body is the basis for all feeling, movement, muscle control, information transmission, and coordination, it is almost certain that Prana's activity in the body is intimately connected with this system. This aspect of the energy is of

The Academy of Religion and Psychical Research

great concern in Yoga theory and a brief summary of the philosophy of Hatha Yoga (the most physically oriented of the disciplines) may give us some relevant information.

As Sir John Woodroffe remarks in The Serpent Power (p. 198), the term Hatha Yoga is a compound of the two Sanskrit words "Ha" and "Tha", which mean the sun and moon respectively. They represent the two basic polarities of Prana-Shakti, termed "Prana" and "Apana" which are said to function in the nervous system producing a heating or cooling effect respectively. They correspond to the two channels or "nadi" named "Pingala" and "Ida" on the right and left sides of the spinal cord. Gopi Krishna, in his autobiography (page 105) says, "Prana...assumes different aspects to discharge different functions in the body and circulates in the system in two separate streams, one with fervid and the other with frigid effect...Prana and Apana exist side by side in the system in every tissue and every cell, the two flowing through the higher nerves and their tiny ramifications as two distinct currents, though their passage is never felt in the normal state of consciousness..."

The discipline of Hatha Yoga has as one of its primary objectives the ability to enhance the production, purification and control of Prana in the practitioner and thereby to stimulate into heightened activity the mechanism or kundalini. The term "pranayama", which is sometimes mistaken as meaning simply the control of the breath, in actual fact denotes the control of this vital energy. It is primarily through the medium of the respiratory system that Prana is absorbed into the body from the surrounding air to replenish the store of vital energy which circulates in all parts of the body.

The primary active element in both air and water is oxygen and it is probably the most crucial element in the functioning of life that we know of. It may be possible, as Gopi Krishna has theorized, that Prana uses this unique element as the major vehicle for its activity in the body. The nervous system, then, would be the channel by which the Pranic energy stored in the cells of the body is collected and transmitted to the brain.

CONCLUSION. The next stage in the investigation of kundalini is the development of empirical methods for the detection, measurement, and modification of Prana to the degree that is possible from a physical standpoint. The ramifications of the discovery of such methods are without doubt enormous. The effect that they would have just on the understanding and treating of mental illness alone would make the undertaking totally worthwhile. But beyond that, the proof of the existence of such an energy would have an impact on our political, social, economic and educational systems that can hardly even be imagined at this time.

The discovery of methods by which Prana may be detected will require a tremendous amount of hard work and ingenuity. But the existence of such processes as Kirlian photography

The Nature of Prana

indicate that we probably do not have too far to go before some concrete results will be achieved. The major step is for those who have the resources and the skills to accept the possibility that creation is not limited only to the physical universe and that the modern scientific method must be expanded in its scope in order to make progress in the exploration of these non-physical realms.

Also, it will be vitally important for those who are serious about undertaking this research to realize that there is almost certainly a limit to which the physical methods of modern science will be effective in studying this energy. Beyond that point the investigation of these subtler realms of creation may only be done now as it was done by the great illuminaries of the past. The techniques, methods, problems, and solutions relating to this vast and amazing subject have to a large degree already been put down in basic form through the centuries by many who have experienced directly the awakening of kundalini. We would do well to make the best use of this priceless body of information so that no more time may be lost in this far-reaching endeavor.

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KUNDALINI: THE BIOLOGICAL BASIS OF RELIGION AND GENIUS
INVESTIGATING THE LIVES OF MYSTICS AND GENIUSES
THE CASE OF WALT WHITMAN

Paul Pond

One avenue of research into kundalini is the study of the lives and writings of great mystics and geniuses. The author examines the life and writings of Walt Whitman and finds these to be consistent with the kundalini hypothesis.

GENERAL REMARKS. The appearance of mystics and geniuses throughout history is at present still not fully explained. The early Greeks had two views on genius.¹ One view equated genius with an act of creativity by God--i.e., the major source of an individual's genius had its source in a mystical power. Socrates described this power as a "murmuring in his ears like the sound of a flute in the ears of the mystic". The other view related genius to insanity. Thus, Aristotle believed that there was "no great genius without madness."

More recent studies by Lombroso², Ellis³, and others⁴ have concentrated on the observed connection between insanity and genius. In addition, Galton⁵ has studied the role played by heredity in the production of genius. None of these studies has provided adequate explanations for inspiration and creativity.

Near the beginning of this century Bucke⁶ treated the issue of Illumination in both mystics and geniuses from the standpoint of psychology. He suggested that the human mind was evolving toward a new kind of consciousness--which he called Cosmic Consciousness--far in advance of ordinary human self-consciousness. Using arguments based upon analogy, Bucke examines some forty-three "great cases" within the framework of eleven characteristics of the Cosmic Sense. He does not, however, directly address the issue of insanity in genius nor does he identify any somatic basis for his Cosmic Sense.

Lately Dean⁷ has attempted to standardize the nomenclature for all the regional and ritual terms for "cosmic consciousness". He has proposed the term "ultraconsciousness" and has summarized ten of its distinguishing characteristics which are not unlike those of Bucke. Again he offers no somatic basis for this most significant of transformations. Nor does he offer any insight into why insanity has been a trait of the genius and the mystic as well.

More recently Gopi Krishna⁸ has drawn from his own personal experience and the ancient esoteric literature to suggest that the mystic and the genius are products of a more highly evolved brain. He further postulates that there is a specific psychosomatic power center, known as kundali-

Kundalini: The Biological Basis of Religion and Genius

ni, in human beings and that human evolution has proceeded by the action of this mechanism in the human body and brain. Traditionally kundalini is held to be responsible for creativity, genius, mystical experience, psychic phenomena and in its morbid state, as I have said above, mental illness. If this is indeed the case, then the mystic, the genius, the psychic, and the insane should share a set of common characteristics and experiences which would have to be consistent with those attributed to the awakening of kundalini in the ancient esoteric scriptures.

A complete scientific investigation into the kundalini phenomenon has been suggested elsewhere.⁹ Here we simply state that such an investigation could proceed along three lines. First, literary research into the lives and writings of great mystics and geniuses. This would include a study of the written and oral traditions from ancient esoteric teachings. Second, statistical data could be acquired from persons experiencing the symptoms of a kundalini awakening. Third, the activation of kundalini in selected subjects in a directed experimental environment presided over by competent scientists and yoga specialists. A detailed proposal is being prepared and will be presented separately.

SIGNPOSTS FOR AN AWAKENED KUNDALINI. For the purpose of our study we will consider the following characteristics to be significant. (1) Sense of inner light and sound. (2) Unity or oneness with creation; (3) Detachment; (4) Cosmic expansion; (5) Religious impulse/belief in God; (6) Personal magnetism; (7) Highly developed moral nature/compassion; (8) Development of psychic gifts: visionary ideas, gift of prophecy, healing powers; (9) Loss of fear of death/ sense of immortality; (10) Mental disturbances; (11) Significant sexual expression; (12) Capacity for work; (13) Chronological experiences with special attention to activity in the mid-thirties.

In addition to the above specific characteristics, the subject's heredity and lifestyle and their effect on his mental condition and behavior patterns could be considered. These areas would require extensive background information (preferably first hand) and may be more accurate when researching living subjects. We consider them beyond the scope of the present work.

Also keeping in mind that in the present context kundalini is considered to be the evolutionary energy that is remodelling the human brain, we may expect some of these signposts to be more or less present in a given mystic or genius but not always in the same way.

THE CASE OF WALT WHITMAN. Numerous biographies of Whitman's life and interpretations of his poetry exist. The purpose of the present work is not simply to reinterpret his poetry or re-examine his life. Rather it is to show that his life and writings are examples of a living process kundalini, a process that is carrying the human mind and brain

The Academy of Religion and Psychical Research

toward a more highly developed state of consciousness--viz.,
mystical experience.

Whatever one's belief about Whitman's writings and life it is clear that circa 1850 something unusual happened to transform this ordinary journalist into an extraordinary poet-genius. Whitman wrote about this transformation in "Song of Myself"¹⁰. If one can suspend the sexual or physical interpretation which first comes to mind, Whitman's description of this experience is not unlike the descriptions of mystical ecstasy of known saints and yogis:

Loafe with me on the grass, loose the stop from your throat,
Not words, not music or rhyme I want, not custom or lecture,
not even the best,
Only the lull I like, the hum of your valved voice.

I mind how once we lay such a transparent summer morning,
How you settled your head athwart my hips and gently turn'd
over upon me
And parted the shirt from my bosom-bone, and plunged your
tongue to my bare-stripped heart,
And reach'd till you felt my beard, and reach'd till you
held my feet.

Swiftly arose and spread around me the peace and knowledge
that pass all the argument of the earth,
And I know that the hand of God is the promise of my own,
And I know that the spirit of God is the brother of my own,
And that all the men ever born are also my brothers,
and the women my sisters and lovers,
And that a kelson of the creation is love;...

And further on:

Is this then a touch? quivering me to a new identity,
Flames and ether making a rush for my veins,
Treacherous tip of my reaching and crowding to help them,
My flesh and blood playing out lightning to strike what is
hardly different from myself;
On all sides prurient provokers stiffening my limbs,
Straining the udder of my heart for its withheld drop,
Behaving licentious toward me, taking no denial,
Depriving me of my best, as for a purpose,
Unbuttoning my clothes, holding me by the bare waist,
Deluding my confusion with the calm of the sunlight and
pasture-fields,
Immodestly sliding the fellow-senses away,
They bribed to swap off with touch, and go and graze at
the edges of me;
No consideration, no regard for my draining strength or my
anger;
Fetching the rest of the herd around to enjoy them for a
while,
Then all uniting to stand on a headland and worry me.

The sentries desert every other part of me;
They have left me helpless to a red marauder;

Kundalini: The Biological Basis of Religion and Genius

They all come to the headland, to witness and assist against me.

I am given up by traitors;
I talk wildly--I have lost my wits--I and nobody else am the greatest traitor;
I went myself first to the headland--my own hands carried me there.

You villain touch! what are you doing? My breath is tight in its throat;
Unclench your floodgates! you are too much for me.

In these few sentences Whitman describes in essence the signposts of a kundalini awakening. He takes care to warn the reader that this is no ordinary poetic reading. Consider the following from "Whoever you are, holding me now in hand."

Whoever you are, holding me now in hand,
Without one thing, all will be useless,
I give you fair warning, before you attempt me further,
I am not what you supposed, but far different.

Who is he that would become my follower?
Who would sign himself a candidate for my affections?

The way is suspicious--the result uncertain, perhaps destructive;
You would have to give up all else--I alone would expect to be your God, sole and exclusive,
Your novitiate would even then be long and exhausting,
The whole past theory of your life, and all conformity to the lives around you, would have to be abandon'd;
Therefore release me now, before troubling yourself any further--let go your hand from my shoulders,
Put me down, and depart on your way.

In the above passages Whitman warns the reader that the path to higher consciousness is not easy and is fraught with potential danger. Not only may you have to abandon your present lifestyle but you could sacrifice your sanity as well. These dangers are often mentioned in the esoteric teachings on kundalini. Whitman suggests that unless you are totally committed, you may as well forego this hazardous journey and go your own way. In this sense "Leaves" can be used as a handbook for achieving the most important of all transformations.

We will now examine the characteristics that Whitman displayed which are indicative of a kundalini experience. We will take examples from his own observations and experiences as well as from his biographers and contemporaries.

SENSE OF INNER LIGHT AND SOUND. Light and sound have been two of the most prominent inner experiences described by mystics and religious literature. There are many obvious references to this in Whitman's works. We have chosen two.

From "Prayer of Columbus" (1874):

One effort more--my altar this bleak sand;
That thou, O God, my life has lighted,
With ray of light, steady, ineffable, vouchsafed of Thee,
(Light rare, untellable--lighting the very light!)
For that, O God--be it my latest word--here on my knees Old,
poor, and paralyzed--I thank Thee.

and from "Song of Myself":

Now word, not music or rhyme I want, not
custom or lecture, not even the best,
Only the lull I like, the hum of your valved voice.

UNITY OR ONENESS WITH CREATION. Whitman's sense of unity or oneness may have been influenced by observing his parents. His mother was a strong, womanly reassuring factor in his life. His father was a moody, nondemonstrative perfectionist given to high ideals and fantasies of glory. Barbara Marinacci gives this account:

Within his childhood home, Walt daily experienced opposites in the very nature of his parents, yet these contradictions somehow balanced each other. Walt would easily realize that the whole universe pulsated with the same opposition or polarity of things joined in an intimate, eternal bondage: positive and negative, light and darkness, life and death, male and female. The human sphere also abounded in other dichotomies; love and hate, faith and doubt, real and ideal, good and evil, body and soul, self and society.

Whitman describes his own sense of oneness in many of his poems especially in "The Base of All Metaphysics" and "Crossing Brooklyn Ferry".

Consider these lines from "Song of Myself":

In all people I see myself--none more, and not one a barley
corn less;
And the good or bad I say of myself,
I say of them.

From "On the Beach at Night Alone":

On the beach at night alone,
As the old mother sways her to and fro, singing her husky
song,
As I watch the bright stars shining--I think a thought of
the clef of the universes, and of the future.

A vast similitude interlocks all,
All spheres, grown, ungrown, small, large, suns, moons,
planets, comets, asteroids

Kundalini: The Biological Basis of Religion and Genius

All the substances of the same, and all that is spiritual upon the same,
All distances of place, however wide,
All distances of time--all inanimate forms,
All Souls--all living bodies, though they be ever so different, or in different worlds,
All gaseous, watery, vegetable, mineral processes--the fishes, the brutes,
All men and women--me also;
All nations, colors, barbarisms, civilizations, languages;
All identities that have existed, or may exist in this globe, or any globe;
All lives and deaths--all of the past, present, future;
This vast similitude spans time, and always has spanne'd and shall forever span them, and compactly hold them, and enclose them.

DETACHMENT. Whitman, even as a child, was curiously detached from the life around him. In "Song of Myself" he describes himself "Both in and out of the game and watching and wondering at it." He had always lived frugally. After the Civil War, he reduced his possessions to an absolute minimum; his room was a bare as a monk's cell.¹²

From "Song of the Open Road":

Listen! I will be honest with you;
I do not offer the old smooth prizes, but offer new rough prizes;
These are the days that must happen to you:

You shall not heap up what is call'd riches,
You shall scatter with lavish hand all that you earn or achieve,
You but arrive at the city to which you were destined--you hardly settle yourself to satisfaction before you are called by an irresistible call to depart,
You shall be treated to the ironical smiles and mockings of those who remain behind you;
What beckoning of love you receive, you shall only answer with passionate kisses of parting,
You shall not allow the hold of those who spread their reach'd hands toward you.

Whitman's attitude toward worldly possessions may best summarized in his own words:

The ignorant man is demented with the madness of owning things--of having warranty deeds in court clerks' records, the right to mortgage, sell, to give away or raise money on certain possessions. But the wisest soul knows that no object can really be owned by one man or woman any more than another.¹³

COSMIC EXPANSION. Henry Seidel Canby in Walt Whitman: An American¹⁴, alludes to the "cosmic breadth of Whitman's sexualism which he makes to pervade man, women, children,

The Academy of Religion and Psychical Research

animals, nature and is truly, as he [Whitman] says, as much soul as body."

Once again in "Song of Myself" this experience becomes clear:

Swift wind! Space! Soul! Now I know it is
true what I guessed at;
What I guess'd when I loaf'd on the grass,
What I guess'd while I lay alone in my bed...and
again
As I walk'd the beach under the paling stars of the morning.
My ties and ballasts leave me...I travel...I sail...
my elbows rest in sea-gaps,
I skirt sierras...my palms cover continents,
I am afoot with my vision.

The poem "Salute au Monde" also contains many examples of Whitman's sense of the Cosmos.

O take my hand, Walt Whitman!
Such gliding wonders! Such sights and sounds!
Such joined unended links, each hooked to
the next!
Each answering all--each sharing the earth
with all.

What widens within you, Walt Whitman!

Other good examples of this characteristic are contained in "To You (1856)", "Song of the Open Road", "As I Sat Alone by Blue Ontario's Shores".

RELIGIOUS IMPULSE/BELIEF IN GOD. Whitman believed in an orderly universe, a higher power he often referred to in his poetry as "Camerado"--i.e., his companion. He viewed the entire creation as divine, right down to a single blade of grass. To Whitman each individual human being was divine. He also believed in the soul which he referred to as "my Mistress." For example, from "Song of the Universal":

Give me, O God, to sing that thought!
Give me--give him or her I love, this quenchless faith
In Thy ensemble. Whatever else withheld, withhold not
from us,

Belief in plan of Thee enclosed in Time and Space;
Health, peace, salvation universal.

Is it a dream?
Nay, but the lack of it the dream,
And all the world a dream
half enough;
None has begun to think how divine
he himself is, and how certain the future is.

From "Starting from Paumanok":

Kundalini: The Biological Basis of Religion and Genius

I say the whole earth, and all the
stars in the sky, are for Religion's sake.

I say no man has ever yet been half
devout enough;
None has ever adored or worship'd
half enough;
None has begun to think how divine
he himself is, and how certain
the future is.

In 1891 Whitman summarized his philosophy thus:

You want to know in a word the sum total of my life philosophy as I have tried to live it and as I have tried to put it in my book. It is only the closest student who will find it in my works...The sum total of my view of life has always been to humbly accept and thank God for whatever inspiration toward good may come in this rough world of ours and, as far as may be, to cut loose from and put the bad behind always and always.¹⁰

PERSONAL MAGNETISM/CHARISMA. Literature is filled with examples of this trait in Whitman's nature. He may not have had the ability to sway the masses but anyone who met him felt his personal power. In *Cosmic Consciousness*, R.M. Bucke, a biographer and close associate of Whitman, describes his extraordinary personal magnetism in terms of his attractiveness to persons who briefly met or saw him:

Everything about him was always scrupulously clean. His clothes might show signs of wear... but they never looked soiled. Indeed, an exquisite aroma of cleanliness has always been one of the special features of the man; it has always belonged to his clothes, his breath, his whole body, his eating and drinking, his conversation ...and in fact the expression of a purity which was physical as much as moral...

The naturalist and writer John Burroughs who met Whitman during the U.S. Civil War describes him¹¹ in this way:

He is as vast as the earth and as loving and noble...He walks very leisurely, rather saunters and looks straight forward, not down at his feet. He does not talk readily, but his conversation is rich and suggestive...Walt has all types of men in him; there is not one left out.

Whitman himself attributed his physical presence alone as being responsible for the tremendous success he had ministering to the wounded and dying soldiers during the American Civil War. This selfless and compassionate service came about after he visited his brother, George, at an army encampment. What he saw changed his patriotic militancy

The Academy of Religion and Psychical Research

dramatically and forever. He spent the following months dressing wounds, a labour of love for which he received no pay and which he considered a divine mission. Observers said his intuitive ability to recognize each person's particular need enabled him to instill a will to live in many of the soldiers and endowed him with above average nursing skills. But Walt saw it this way: "I have found it was in the simple matter of personal presence and emanating ordinary good cheer and magnetism that I succeeded..."

HIGHLY DEVELOPED MORAL NATURE/COMPASSION. Evidence of Whitman's compassionate nature is amply provided by his work among the wounded during the Civil War. Whitman was often moved to tears by the suffering of the young soldiers he courageously nursed. His compassion for his brother based on his own personal experiences was beautifully expressed in "Faces":

I saw the face of the most smear'd and slobbering idiot they
had at the asylum
And I knew for my consolation what they knew not.
I knew of the agents that emptied and broke my brother
The same wait to clear the rubbish from the fallen tenement
And I shall meet the real landlord perfect
and unharmed, every inch as good as myself.

Whitman's compassion went beyond the human realm as he identifies with the almost unbearable grief of the mocking bird lamenting his dead mate in "Out of the Cradle Endlessly Rocking".

O brown halo in the sky near the moon, droop-
ing upon the sea
O troubled reflection in the sea!
O throat! O throbbing heart!
And I singing uselessly, uselessly all the night.

O past! O happy life! O songs of joy!
In the air, in the woods, over fields,
Loved! loved! loved! loved! loved!
But my mate, no more, no more with me!
We two together no more.

The poem "I sit and Look Out" also describes the poet's feeling for all those who may be suffering.

I sit out and look upon all the sorrows
of the world, and upon all
oppression and shame...

DEVELOPMENT OF PSYCHIC GIFTS--VISIONARY IDEAS. It is the opinion of many Whitman biographers that he had the gift of prophecy, particularly in a religious vein and certainly in his belief that democracy must lead the way to a higher potential in all men and women. The poet himself believed prophecy was not limited to prediction. "That is not the main sense of the Hebrew word translated prophet", he said. "It means one whose mind bubbles and pours forth like a

Kundalini: The Biological Basis of Religion and Genius

fountain from inner divine spontaneities revealing God...The greater matter is to reveal and outpour the God-like suggestions pressing for birth in the soul." Here he echoes the belief of many mystics that this sublime knowledge and enlightenment is accessible to all.

Whitman in "Democratic Vistas"¹⁰, saw democracy and religion as one: "The future of American man or woman must be constructed anew out of the fundamental spiritual and material elements of human nature...Religion, although casually arrested and, after a fashion, preserved in the churches and creeds, does not depend at all upon them, but is a part of the identified soul, which, when greatest, knows not bibles in the old way, but in new ways--the identified soul which can really confront religion when it extricates itself entirely from churches and not before."

Verse 18 from "Starting from Paumonok":

O expanding and swift! O henceforth,
Elements, breeds, adjustments, turbulent, quick, and
audacious;
A world primal again, vistas of glory, incessant and
branching;
A new race, dominating previous ones, and grander far -
with new contests,
New politics, new literatures, and religions, new inventions
and arts.

These! my voice announcing - I will sleep no more, but
arise;
You oceans that have been clam within me! how I feel you
fathomless, stirring, preparing unprecedented waves
and storms.

LOSS OF FEAR OF DEATH/SENSE OF IMMORTALITY. Whitman viewed death as a continuance and a joyful transition as the following lines show. In "Passage to India":

Joy! shipmate - joy!
(Pleas'd to my Soul at death I cry)
Our life is closed - our life begins;
The long, long anchorage we leave,
The ship is clear at last - she leaps!
She swiftly courses from the shore;
Joy! shipmate - joy!

In "Song of Myself":

What do you think has become of the young and old men?
And what do you think has become of the women and
children
They are alive and well somewhere;
The smallest sprout shows there is really no death;
All goes onward and outward - nothing collapses;
And to die is different from what any one supposed, and
luckier.

The Academy of Religion and Psychical Research

I am not an earth, nor an adjunct of earth;
I am the mate and companion of people, all just as
immortal and fathomless as myself;
(They do not know how immortal
but I do.)

I know that I am deathless;
I know that this orbit of mine cannot be swept by the
carpenter's compass...

MENTAL DISTURBANCES. The thread of mental disturbances seems to run through the lives of the gifted, and Whitman was no exception. His family background indicates that his father was given to intense moodiness. Of the six brothers and two sisters, four showed emotional imbalance--one mentally retarded another confined in the end to an asylum. As for himself, Whitman was considered to be extremely eccentric and to have shown signs of neurosis. Regardless of his heredity, there can be little doubt that the poet did experience some form of mental instability. Recall the line from "Song of Myself":

I talk wildly--and I have lost my wits--
I and no body else am the greatest traitor;

Also consider these lines from "One Hour to Madness and Joy":

One hour to madness and joy!
O furious! O confine me not!
(What is this that frees me so in storms?
What do my shouts amid lightnings and
raging winds mean?)

O drink the mystic deliria deeper than
any other man!
O savage and tender aching!

SIGNIFICANT SEXUAL EXPRESSION. Whitman has been described as being sexually repressed in his "outer life"; but he gave full vent to this sexuality in "Leaves of Grass", depicting sex as healthy and wholesome and as necessary to our well being as prayer or religious observances or any good experience in life. Heady stuff for the Victorian 1800's. These ideas seem to lift him to a new kind of creativity.

His own sexual practices have been, and still are, an area of great debate. This controversy will probably never be settled, and certainly not here since this is not our purpose. What should be kept in mind is that sexual imagery has been a part of mystical experience and that this connection is an indication of the somatic basis of the experience itself. The ancient lore of India held that the transformation to higher consciousness is due to an upward flow the reproductive energy.¹⁵ Thus, mystical experience is attended by experiences of indescribable joy and love including the sensation of orgasm. One then should not be surprised

Kundalini: The Biological Basis of Religion and Genius

to find the soul referred to as the bride of Christ or even as "my mistress", as Whitman has done. His "A Woman Waits for Me" (1856) is worth examining:

A woman waits for me--she contains all, nothing is lacking,
Yet all were lacking, if sex were lacking, or if the
moisture of the right man were lacking.

Sex contains all,

Bodies, Souls, meanings, proofs, purities, delicacies,
results, promulgations,

Songs, commands, health, pride, the maternal mystery, the
seminal milk;

All hopes, benefactions, bestowals,

All the passion, loves, beauties, delights of the earth,

All the governments, judges, gods, follow'd persons of the
earth,

These are contained in sex, as parts of itself, and
justifications of itself.

Without shame the man I like knows and avows the delicious-
ness of his sex,

Without shame the woman I like knows and avows hers.

Now I will dismiss myself from impassive women,
will go and stay with her who waits for me and with
those women that are warm-blooded and sufficient for
me;

I see that they understand me, and do not deny me;

I see that they are worthy of me--I will be the robust
husband of those women.

They are not one jot less than I am,

They are tann'd in the face by shining suns and blowing
winds,

Their flesh has the old divine suppleness and strength,
They know how to swim, row, ride, wrestle, shoot, run,
strike, retreat, advance, resist, defend themselves.

I draw you close to me, you women!

I cannot let you go, would do you good,

I am for you, and you are for me, not only for our own sake
but for others' sakes;

Envelop'd in you sleep greater heroes and bards,

They refuse to awake at the touch of any man but me.

It is I, you women--I make my way,

I am stern, acrid, large, undissuadable--but I love you,

I do not hurt you any more than is necessary for you,

I pour the stuff to start some sons and daughters fit for
These States--I press with slow rude muscle,

I brace myself effectually--I listen to no entreaties,

I dare not withdraw until I deposit what has so long been
accumulated within me.

Through you I drain the pent up rivers of myself,

In you I wrap a thousand onward years,

On you I graft the grafts of the best-beloved of me and
America,

The drops I distil upon you shall grow fierce and athletic

girls, new artists, musicians, and singers,
The babes I beget upon you are to beget babes in their turn,
I shall demand perfect men and women of my love-
spendings,
I shall expect them to interpenetrate with others, as I and
you interpenetrate now,
I shall count on the fruits of the gushing showers of them,
as I count on the fruits of the gushing showers I give
now,
I shall look for loving crops from this birth, life, death,
immortality, I plant so lovingly now.

Aside from the physical activity of the sexual act it seems that Whitman understood how genetic characteristics were passed on and what the seminal fluid contained. It is worth noting that this work was written in 1856, three years prior to Darwin's publishing The Origin of Species.

CAPACITY FOR WORK. Throughout his life, Whitman continued to be productive. He was reasonably lucid to the end of his life--just what might be expected from one having had a Kundalini awakening. Although he had a paralyzing stroke in his later years, at the time of his death in 1892 he was still writing and rearranging the ninth edition of "Leaves of Grass".

CHRONOLOGICAL EXPERIENCES. Bucke traced the ages at which the cases he studied reached Cosmic Consciousness and concluded that it occurs when an individual reaches full maturity--an age he took to be on the average in the mid-30's.⁶ From Whitman's writings and the publication date of "Leaves of Grass", Bucke concluded that Whitman's experience took place at the age of 34 in 1853 in keeping with his general findings. This mid-30's phenomenon was also noted by Gopi Krishna, whose experience happened at the age of 34. We have also found that a significant surge in creative ability and productivity was evident in Brahms and Jefferson in the mid-30's.

CONCLUSIONS. We have examined the life and writings of Whitman and find his beliefs, his character, and his experiences to be consistent with those of someone who has experienced a "kundalini awakening", an experience that Whitman himself proclaims in "A Song of Myself". Viewing his poetry as a description of an inner transformation taking place as an attainment of higher consciousness gives it a new meaning. Consider the following lines:

Are you the new person drawn toward me?
To begin with take warning, I am surely far different from
what you suppose;
Do you suppose you will find in me your ideal?
Do you think the friendship of me would be unalloy'd
satisfaction?
Do you think I am trusty and faithful?
Do you see no further than this facade, this smooth and
tolerant manner of me?

Kundalini: The Biological Basis of Religion and Genius

Do you suppose yourself advancing on real ground toward a real heroic man?

Have you no thought O dreamer that it may be all maya, illusion?

Research into the kundalini phenomenon is embryonic at this stage but its importance for our planet can't be overestimated. In the words of Gopi Krishna:

The possibilities inherent in Kundalini are unlimited. Its implications in respect of every sphere of human life are enormous. What the seekers often believe to be a power they can activate for their own spiritual or material benefit, is the Power that rules the universe, the Infinite intelligence of which we are but a tiny speck. Once the existence of an organic evolutionary mechanism in human beings is confirmed, Kundalini will assume an importance that is unimaginable at present. It will decisively influence every field of human activity and with the idea that man is a pilgrim on the way to the Shrine of God-Consciousness.

¹R. Albert, "Toward a Behavioral Definition of Genius, American Psychologist. Feb., 1975, p. 140.

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³H. Ellis, A Study of British Genius. Boston, MA.: Houghton Mifflin, 1926.

⁴See, for example, J.F. Nesbit, The Insanity of Genius. London, Eng.: Grant Richards, 1900. Also, J.L. Karlson, "Scientists Uncover Creative Highs Link Schizophrenia", Sci. Digest, 83: 54-7.

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⁶R. M. Bucke, Cosmic Consciousness. New York, N.Y.: E.P. Dutton, 1923.

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⁸G. Krishna, Kundalini: The Evolutionary Energy in Man. Boulder, Col.: Shambhala Pub., 1967.

⁹Gopi Krishna, "Science and Kundalini" in The Dawn of a New Science, Vol. II. Unpublished, c. 1975. Also, Kundalini for the New Age ed. by Gene Kieffer. New York, N.Y.: Bantam Books, 1988. Chapter 12.

¹⁰Walt Whitman, Leaves of Grass and Selected Prose. New York, N.Y.: Holt, Reinhart, and Winston, 1967.

¹¹B. Marinacci, O Wondrous Singer! An Introduction to Walt Whitman. Dodd, Mead, and Co., 1970.

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The Academy of Religion and Psychical Research

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KUNDALINI, EVOLUTION AND ENLIGHTENMENT

John White

Both lovers and mystics know that humans have a potential for expanded awareness that can transform them. If the nature of such transformation were widely known, a societal transformation could follow. Gopi Krishna claimed to have discovered that the reproductive system is also the mechanism by which evolution proceeds; that religion is based on evolutionary impulses in the psyche; and that there is a target for evolutionary development.

Sexuality and spiritual experience have traditionally been linked in the literature of mysticism. Religious ecstasy seems strikingly similar to erotic excitement in the accounts of saints and holy people who have spoken of enlightenment--knowing ultimate reality or, in their usual term, God--in language that resorts to sexual imagery. Such images, they said, were the best they could find for describing an otherwise indescribable experience. Such items as rapture, passion, union, and ravish occur frequently. St. Teresa recorded that she felt stabbed through and through by Christ's spear. Madame Guyon wrote that "the soul...expires at last in the arms of love". St. Francis de Sales spoke of sucking heavenly milk from the breast of God. Likewise, the poetry of Sufi and Hindu mystics is highly erotic.

Orthodox psychology smugly tends to dismiss such language as the products of aberrated minds whose main trouble was repressed sex which caused a regression to infantile behavior. But conventional psychological interpretations could be wrong. Why may we say this? Because in an ironic turn of events, a physical linkage between sexual and spiritual experience is emerging and it promises a major upheaval in Western psychology. From this emerging view, sexuality is really unexpressed or unfulfilled religious experience.

The common element between religious experience and sexual experience is consciousness. The states of consciousness experienced by lovers in union and mystics in God-intoxication are states in which the usual sense of self as a separate, isolated, lonely and longing individual is dissolved. The individuals are no longer locked in the prison of ego, no longer in conflict with the world because of a socially conditioned image of who they are. Lovers sometimes attain this momentarily during orgasm and, afterward, universally regard it as one of their most cherished experiences. It has a sacred quality to it, as though they had contacted something greater than themselves, something of the well-spring of life itself, something that transcends the merely human and takes them into a higher state of existence.

The Academy of Religion and Psychical Research

Mystics, of course, experience this with greater frequency, intensity, and duration. Some of the greatest declared they were constantly in that state of mind, although to outward appearances they were simply performing their daily activities.

Try to imagine that: working, eating meals, driving the car and doing everything else with the same sense of cosmic well-being that you have felt at the peak of love-making. It is not just exquisite pleasure or intense passion. It is beyond emotion. It is tranquil, peaceful, serene, without any worries or cares, without attachment to status, fame or wealth, without fear of failure or even death. There are none of the usual hang-ups and concerns. No anxiety. No past or future. Just pure being, pure consciousness, here and now. And all the while, everything necessary for living goes on. Nothing has changed, yet everything has changed because you are no longer related to reality in the same way. It is a new state of consciousness--not fleeting, but permanent.

That would be foreign to our range of experience--even to our whole culture--and we lack the language to describe it well. But we have hints and glimpses of it given to us in the sacred writings of various religious traditions and revered spiritual teachers. Moreover, they tell us that there are techniques and disciplines that can be systematically employed to alter consciousness toward that state. Meditation is an example of such a system. Yoga is another. So is tantra, which, in some traditions, maithuna (ritual sexual intercourse) is used for developing the psychosexual experience to religious heights.

In view of these facts, orthodox psychology ought to drop its illusions of knowing more than these poor mixed up mystics--whom it labels as cases of infantile regression--and recognize that there are realms of experience about which it is ignorant.

This is, in fact, happening. Because of rapidly increasing interest in consciousness research, psychology is being challenged in many directions. What transpersonal psychologist Abraham Maslow called "the farther ranges of human nature" are being considered more thoughtfully. Psychic phenomena, meditation, altered states of consciousness: the data from study of these are causing psychology to examine seriously ancient concepts and traditions from what Robert Ornstein, in The Psychology of Consciousness calls "the esoteric psychologies".

The essence of these esoteric psychologies that so challenges Western psychology is precisely what lovers and mystics have discovered to varying degrees for millennia: humans have a potential for expanded awareness that can radically change their lives and transform them to the roots of their being. We may taste a small measure of that in moments of sexual ecstasy, but there is so much more beyond

Kundalini, Evolution and Enlightenment

So we find ourselves in the fascinating position of discovering new dimensions to the psyche--dimensions that could bring a tremendous evolutionary advance to humanity. If the nature of higher consciousness can be widely understood and experienced, there would undoubtedly follow societal transformation around the globe.

That is why research in this area is so important. That is why I offer this essay summarizing the viewpoint of the Indian yogi-philosopher-scientist Gopi Krishna, who maintains that the language of secular mysticism is to be understood literally and that it holds fundamental significance for psychology. Ram Dass expressed the idea in the original title of Be Here Now, which was From Bindu to Ojas. As he explained it, "Bindu is sexual energy and [ojas] is spiritual energy, and it's the transformation of energy within the body through the conversion of a form of energy...it's called the raising of kundalini..."¹

This ancient yogi concept, recorded in literature and oral tradition, is becoming widely known in the West as people such as Ram Dass and Shirley MacLaine speak and write about it. But the most important voice among them is Pandit Gopi Krishna, who died in 1984 at the age of 81. He brought a marked degree of good sense and insight to the field of esoteric/religious studies. I knew him personally, having interviewed him in Zurich for four days in 1976 and on several other occasions when he came to America from his home in Sringar, Kashmir. I also read with deepest interest his dozen-plus books on the subject of kundalini, beginning shortly after his first--an autobiography entitled Kundalini, the Evolutionary Energy in Man--was published in the U.S. in 1970.² I was deeply impressed by the man, not only by his obvious erudition and clear thinking about this most profound human experience, but also by his character, his honesty, kindness, and humility. All that marked him in my judgment as a sage.

"Pandit" is an honorific title meaning "learned man" so Gopi Krishna should not be thought of as a guru. He said clearly that he sought no followers, accepted no disciples, and made no demands for asceticism. Rather, his mission was to arouse interest in the nature of evolution and enlightenment, and to do that he wanted coworkers in scientific and scholarly research, not devotees. Most important, he said that the truth of his observations about a potent biological link between sex and higher consciousness--which he claimed is the motive force behind evolution and all spiritual and supernormal phenomena--should be tested, using the principles, methodology, and (in so far as possible) technology of science.

The essence of his claims is threefold: first, he has discovered that the reproductive system is also the mechanism by which evolution proceeds; second, religion is based on inherent evolutionary impulses in the psyche; and third, there is a predetermined target for human evolution toward which the entire race is being irresistibly drawn. Whether

on inherent evolutionary impulses in the psyche; and third, there is a predetermined target for human evolution toward which the entire race is being irresistibly drawn. Whether humanity will arrive there or extinguish itself is another matter--one which Gopi Krishna says is the fundamental motive behind his efforts to demonstrate our "divine destiny."

A NEW SPECIES OF HUMANITY. Kundalini is the key term in Gopi Krishna's theory of evolution. Coming from ancient Sanskrit, it means "coiled up" like a snake or spring, and it implies latent energy or potential to expand. Gopi Krishna often translates it as "latent power-reservoir of energy" or "psychosomatic power center". Kundalini, he claims, is the fundamental bioenergy of life, stored primarily in the sex organs but present throughout the entire body. This potent psychic energy radiation is normally associated with the genitals for simple continuance of the species by providing a sex drive. This is what Freud called libido (although the Freudian conception is strictly psychological and lacks the energy tie-in to physics and biology that Gopi Krishna is pointing out).

However, Gopi Krishna says, kundalini is also the basis for attainment of a higher state of consciousness. The kundalini energy can be concentrated in the brain to produce enlightenment and genius or higher mental perception. Its potency is our potential. Such a state, if widely attained, would mean a new species of humanity, a higher race. Thus, kundalini, the bridge between mind and matter, can be the evolutionary cause of creation as well as procreation. It is, Gopi Krishna says, the evolutionary energy and mechanism operating in the human race.

Kundalini is traditionally symbolized in Hindu, Vedic, and Tantric texts as a sleeping serpent coiled around the base of the human spine to indicate its close relation to the sex organs. The concept is not limited to Indian literature, however. It has been described in the ancient records of Tibet, Egypt, Sumer, China, Greece, and other cultures and traditions, including early Judaism and Christianity. The Pharaoh's headdress, the feathered serpent of Mexico and South America, the dragon of oriental mythology, the serpent in the Garden of Eden--all are indicative of kundalini, Gopi Krishna maintains.

The source of the "serpent power" is "prana", a primal cosmic energy outside the electromagnetic spectrum and other forces known to official Western science. However, many prescientific and unorthodox scientific traditions have identified a life force from which other energies and paranormal phenomena are derived. Acupuncture calls it chi, the Greeks wrote of ether, Christianity terms it the Holy Spirit, Wilhelm Reich named it "orgone" and Soviet psychic researchers have their "bioplasm". Carl Jung said there are more than 50 synonyms for prana or prima materia in alchemical literature. (Dozens of other terms can be given, as I show in Appendix 1 of my Future Science.) Apparently these are different labels for the same basic energy, or

Kundalini, Evolution and Enlightenment

aspects of it, that permeates living organisms and is the source of vital activity, including thought, feeling, perception and movement. It especially focuses itself in the sexual organs, where the kundalini process begins.

Gene Kieffer, president of the Kundalini Research Foundation, elaborated on the notion of prana as life energy. "The most powerful motivating force of life, as Freud has shown, is sex and the pleasure drawn from the sexual act. Similarly, the most powerful motivating force to draw humanity on to the evolutionary path, according to the traditional concept of kundalini, is ananda, a Sanskrit word meaning "bliss". This highly extended state of consciousness, permeated with an extreme form of rapture, is said to be possible only when the consumption of prana by the brain is greatly enhanced.

How can it be enhanced? As I mentioned, spiritual disciplines are the key. In a New York Times article, Gopi Krishna pointed out that sublimation of sex energy is the basic lever of all spiritual disciplines. But he said, "the all inclusive nature of sex energy has not yet been correctly understood by psychologists. In fact, the very term reproductive or sex energy is a misnomer. Reproduction is but one of the aspects of the life energy, of which the other theater of activity is the brain.

Surrounding and permeating the gross tissues of the body, Gopi Krishna writes in The Dawn of a New Science, "a living electricity, acting intelligently and purposely, controls the activity of every molecule of living matter. It carries the life principles from one place to the other, energizes, overhauls, and purifies the neurons and maintains the life-giving subtle area of the body much in the same way as the blood plasma maintains the grosser part."

That vital essence is extracted by the nervous system from surrounding tissue in the form of an extremely fine biochemical essence of a highly delicate and volatile nature. In humans, this essence, existing at the molecular or submolecular level, especially focuses itself in the sexual organs, where the kundalini process begins.

FROM SEXUALITY TO SPIRITUALITY. There is a subtle but direct connection between the brain and the organs of generation via the spine, Gopi Krishna maintains. The spinal cord and canal through which it runs serve as the avenue for transforming sexuality to spirituality. Through certain techniques known and practiced since ancient times, the kundalini energy can be aroused and guided up the center of the spinal cord (sushumna, in Yogic terminology) to a dormant center, called the "Cave of Brahma" (Brahmarandhra) in the brain's ventricular cavity, the site the of entryway to the seventh chakra.

This "living electricity" or superintelligent energy, as Gopi Krishna sometimes calls it, is an ultra-potent, high-grade form of biplasma-concentrated prana. But the tech-

niques for controlling it are extremely dangerous, equivalent, figuratively speaking, to letting a child play with a nuclear reactor, and should be undertaken only under the guidance of a proven master of that tradition.

The nature of the chakras in yogic physiology is not clearly agreed upon by modern interpreters--so be careful of accepting dogmatic pronouncements by spiritual teachers and New Age commentators. For example, author Sam Keen and psychologist Robert Ornstein feel that the chakras are strictly metaphoric and lacking in any physical reality. Scholar Joseph Campbell likewise regards them as merely psychological teaching devices--merely concepts. Others such as M. P. Pandit, exponent of Aurobindo, and William Tiller, Professor of Material Science at Stanford University, maintain that chakras exist in the "subtle body" of man, sometimes called the etheric or astral body, and influence the physical body through the endocrine system, with which they correlate at a nonphysical level of existence. Swami Agehananda Bharati, chairman of the Anthropology Department at Syracuse University, declares kundalini to be a lot of "claptrap" and "latter-day nonsense". Gopi Krishna, however, says that chakras are nerve complexes--major ganglia along the spine, observed directly in the body through clairvoyance by ancient yogis.

There are said to be six major chakras along the cerebral column, but the location of the seventh chakra (termed sahasrara) is disputed. It has been identified by various authorities as the pineal gland, the pituitary gland, the anterior fontanelle. Gopi Krishna, however, says that it is the entire brain itself. In a letter to me he wrote, "The seventh center in the brain is not actually designated as a chakra, but as "sahasrara" in the Tantric books and "Usha-Nisha-Kamala" in the Buddhist texts. It is often shown surrounding the head in the statues of Buddha, more or less like a cap. In this sense, "Sahasrara" refers to the cerebral cortex and, in fact, to the whole of the brain. This is obvious from the fact that once kundalini enters into the Brahma-randra...the whole of the cranium is illumined and a new pattern of consciousness is born."

From its repository in the reproductive organs, a fine stream of living energy filters into the brain as fuel for the evolutionary process. As the energy moves upward, it passes through various chakras along the central channel of the spinal cord into the topmost chakra, the brain. This does not happen in every case. In fact, it is quite rare for the kundalini process to be carried to completion. But the genetically ripe person to whom it happens experiences a golden-white light within his head. Apparently this is the same light which is seen by people as the aura or halo around saints and highly evolved sages.

The flow of kundalini into the brain has been described by mystics as "ambrosia" and "nectar", giving rise to exquisite sensations similar to those of orgasm but surpassing them by many orders of magnitude. The sensations are

Kundalini, Evolution and Enlightenment

felt most intensely about the palate in the midbrain, and in the hindbrain in a descending arc parallel to the curve of the palate. This is known in yoga physiology as the sankini, the curved duct through which the bioplasma passes into the brain.

Kundalini is at work all the time in everyone, and is present from birth in mystics and seers, but in most people there is only a "dripping" rather than a "streaming". This upward streaming, which is a biological restatement of what Freud apparently meant by the term "sublimation of the libido" explains the source of an artist's or an intellectual's creativity. Beyond that are those rare people whom Gopi Krishna calls "finished specimens of the perfect man of the future", such as Buddha, Jesus, and Vyasa. In them we see "an incredible combination of factors, both favorable heredity and cultural readiness, which produced those who, endowed with a superior type of consciousness and in possession of paranormal gifts, amazed their contemporaries with their extraordinary psychical and intellectual talents..."

Variations in the size of the energy stream determine the intellectual and aesthetic development of an individual, geniuses having a comparatively large volume of bioplasma streaming into the brain. The wide variation of types of genius depends on the particular region of the brain which is irrigated and developed. Thus, through certain occult techniques and spiritual disciplines, an individual of normal intelligence can accelerate the evolutionary process to attain the stature of an individual prodigy and beyond, to genius. This concept directly challenges current notions that intelligence is basically determined by one's genes.

THE SECRET BEYOND YOGA. Prana, the fine biological essence, is not in itself consciousness. It is only the means of nourishing our consciousness-receiving equipment--the nervous system--the body's link with universal consciousness. During the kundalini process, the entire nervous system undergoes a microbiological change and is transformed, especially the brain. The result of a fully awakened and developed kundalini is both perceptible changes in the organism and a new state of consciousness, the cosmic consciousness of mystics and enlightened seers. This vital awareness of unity with God, Gopi Krishna says, is the core experience behind all the world's major religions, and is the goal of all true spiritual and occult practices. Humanity has an innate hunger for this state of paranormal perception. Moreover, bountiful nature has provided the means of achieving it--i.e., kundalini.

This is the "secret" behind yoga and other spiritual disciplines, esoteric psychologies, hermetic philosophies and genuine occult mysteries. It is also the key to genius, psychic power, artistic talents, scientific and intellectual creativity, and extreme longevity with good health. (An age of 120 with unimpaired mental faculties was commonly achieved along the ancient illuminati, Gopi Krishna says, and an age of 150 is quite probable in the kundalini altered

The Academy of Religion and Psychical Research

future.) But if improperly aroused, without right guidance and preparation, kundalini can be horribly painful and destructive, even fatal. Unsustained by a sensible, healthy manner of living--i.e., regulated and balanced, not either ascetic or orgiastic--kundalini can turn malignant and become the source of deteriorating health, terrible bodily heat and pain, many forms of mental illness, and even sudden death. In physiological terms, the pranic stream has gone astray into one of the two side channels of the spinal cord (the left side being called ida and the right side pingala in yogic physiology).

The pranic stream, Gopi Krishna says, is affected by "every shade of passion and emotion, by food and drink, by environment and mode of life". It is altered by desire and ambition, by conduct and behavior and, in fact, by all the thousands of influences from the most powerful to the slightest, that act on and shape life from birth to death. Thus the need for balanced and moral living is based on biological imperative.

There is another condition too, even more important for humanity. Kundalini-gone-astray has been the cause of evil geniuses in history, such as Hitler. However, in such cases the kundalini energy has been active since birth, as with all geniuses. Their lives are usually so filled with difficulties that the kundalini energy can become malignant if the finer qualities necessary for psychological stability have not been made a part of their up-bringing. Lack of these finer traits constitutes a built-in safeguard of nature that bars the unstable individual from access to higher levels of consciousness. This moral dimension is what distinguishes seers and sages from psychics and gifted individuals who are otherwise quite ordinary.

Knowledge of kundalini, Gopi Krishna says, is the only real means of preventing further Hitlers. It is also the best means of preventing history from ending in either the bang of nuclear holocaust or the whimpering slow death of an overpopulated, starving resourceless planet. "The only way to safety and survival lies in determining the evolutionary needs and in erecting our social and political systems in conformity with those needs", he maintains. His writings envisage a new structure of human society, a new social and political order to enable the entire race to devote itself to the development of the powers and possibilities latent within.

All reality is governed by one mighty law that is simultaneously both biological and spiritual: Thou shalt evolve to a higher state of consciousness via the kundalini process. This law of evolution, he says, can be objectively demonstrated in people with unquestionable proof, using the techniques and technology of science. "The awakening of kundalini is the greatest enterprise and the most wonderful achievement in front of man."

Kundalini, Evolution and Enlightenment

That is a vast claim; and most neurophysiologists and psychologists will probably regard it as simplistic, if not crackpot. After all, others from both East and West have talked and written about kundalini since earliest times. But Gopi Krishna, who makes clear that he has only rediscovered an ancient tradition, was also a man of science. In that regard, he says something that has not been said before: kundalini can be scientifically verified in the laboratory to prove the essential truth of this religious tradition. We can get objective evidence that will show what has been the major claim of religious and spiritual teachers throughout history--namely that man was born to live to attain a higher state, a state of union with the divine. Until such proof is available, Gopi Krishna says, don't believe that I say: just do the research.

How did Gopi Krishna come to have such a radical message? What are the sources of knowledge for this man who flunked out of college, lived a simple life as husband and father, and worked most of his career as a minor civil servant in the Indian government? The answer is personal experience and scholarly research.

A WHITE SERPENT IN RAPID FLIGHT. In 1937, after seventeen years of steadfast meditation (he got up faithfully at 4 A.M. to meditate), the kundalini force awakened in Gopi Krishna. In his autobiography, he writes, "There was a sound like a nerve thread snapping and instantaneously a silvery streak passed through the spinal cord, exactly like the sinuous movement of a white serpent in rapid flight, pouring an effulgent cascading shower of brilliant vital energy into my brain, filling my head with a blissful luster..."

What began during meditation that Christmas morning was the development of a higher state of consciousness in Gopi Krishna. But the process was far from complete. What followed were years of hell, periods of severe ordeal when the changes being made in his nervous system caused enormous pain, prolonged sickness, near death, bewilderment, and self-doubt about his sanity.

Slowly, carefully he began to conduct experiments in the laboratory of his own body, observing the sometimes terrifying effects as he encountered the mysterious bioenergy. "I was destined to witness my own transformation...attended all along by great physical and mental suffering. But what I witnessed...is so contrary to many accepted notions of science...that when what I have experienced is proved empirically there must occur a far-reaching, revolutionary change in every sphere of human activity and conduct." The transformation included the spontaneous appearance of psychic, intellectual, and literary powers.

Local gurus and holy men were unable to give Gopi Krishna any relief or understanding, so he undertook a reading program through the literature of religion, psychology, and occultism. He found that kundalini was recognized

The Academy of Religion and Psychical Research

about 5,000 years ago, but was always a closely guarded secret recorded in veiled language and allusion that made little sense to someone who had no personal experience of it. Like acupuncture, which was also known that long ago, this knowledge had been lost to modern man. But, Gopi Krishna says that it can be recovered and grounded in scientific concepts and terminology through laboratory research and scholarly studies of the thousands of still untranslated old texts dealing with kundalini. Thus, what has been recorded until now in occult terms will be demystified and explained in simple language.

How might the reality of kundalini be shown? First, the person in whom it is fully developed will clearly be a genius. New knowledge will come from him, knowledge such as Gopi Krishna himself offers that elegantly unites the entire psychic/occult/spiritual scene with evolutionary theory and the transpersonal psychology arising from Freud, Maslow, and Jung. Second, as the kundalini process transforms a person, the nervous system and brain undergo changes that will be observable (although the necessary instruments for observing them may be still only on the drawing boards).

Third, the "food" which the body uses to nourish the nervous system during transformation comes from the sex organs--the "essence" of seminal fluid in men and what Gopi calls the "erotic fluids" in women. Thus, the reproductive organs increase their activity dramatically, producing many times more copiously than usual. This, incidentally, explains why ancient statuary show men, even a Pharaoh and an Egyptian god, in meditation with an erect phallus. This is not meant by the artist to be erotic at all, Gopi Krishna says, but rather is a frank and literal depiction of a biological fact about kundalini.

This fluid sexual essence, existing probably at the molecular or even submolecular level, streams from the reproductive organs into the spinal canal and then upward into the brain. This can be verified by a spinal tap at the time the phenomenon is occurring. The bloodstream also carries nerve food during this organic transformation. Hence, the composition of the blood changes due to the awakening of kundalini and ought to be examined in any research program. Heart activity (pulse rate) and other internal organs undergo radical changes. Likewise, perception, digestion, and elimination change dramatically--still more clues to look for in the full spectrum of physical-mental-behavioral transmutations that necessarily must occur as nature prepares the organism through a total cellular reorganization for a higher state of being. These are matters which can be objectively determined by neurophysiologists and medical researchers.

In addition, the person will have high moral character and other traits typically associated with spiritual masters, such as psychic and literary talents. (Gopi Krishna says he was amazed to find himself at age 50 spontaneously writing poetry in nine languages, four of which were unknown

Kundalini, Evolution and Enlightenment

to him. He had never taken any interest in poetry, nor attempted any literary performances, he claims, yet long narrative poems in rhymed metrical verse would impress themselves on his awareness so quickly that he could scarcely write them down.)

ABOUT CELIBACY? What about celibacy? In growing to higher consciousness is it necessary, as some claim, to abstain from sex and to "mortify the flesh." From Gopi Krishna's point of view, the answer is a firm no--with one condition. Since he himself was married and had three children, he strongly disagrees with those who see sexual contact as detrimental to spiritual evolution. Moreover, he points out that during the Vedic Age thousands of years ago, when many of the great yogic scriptures were first written, several hundred inspired sages were recognized as enlightened men, and in almost every case they were married and had children.

Gopi Krishna thinks that any enlightened person can enjoy an active sex life up the age of 100--and even beyond. But he emphasizes the need--arising from the biological laws of spiritual evolution--of basing sexual activity on love and respect, while avoiding immoderate or promiscuous behavior.

Generally speaking, he says, celibacy is contrary to nature, since enlightenment is an evolutionary process, with heredity playing an important role by stamping the genes of the enlightened so that their biological gains through spiritual disciplines can be passed on to their progeny. Suppression of sexuality out of contempt or hatred of our "lower nature" is an act of ignorance leading only to atrophy of the sexual system. The biological fact that only primates, especially humans, are perennially ready for sex is a clue to linkage between our animal origins and our higher destiny. But there is a critical period during the kundalini process, perhaps lasting as long as a year or two, when celibacy is important. During that time, the fluid essence is needed for remolding the nervous system and the brain. Otherwise, the kundalini awakening may be "aborted" through misuse. This is the only condition Gopi Krishna recognizes as demanding celibacy.

The "sage of Srinagar" has broken new ground and--is it proper to say?--sown seed? He has written about this discovery of the mighty law linking physics, biology, and psychology in more than a dozen books and numerous articles. The scope and depth of Gopi Krishna's thought are awe inspiring. In unraveling the kundalini experience, he has apparently discovered the key to understanding practically every mystery and paranormal phenomenon. The matters he raises pertain to everyone on the earth. They challenge the entire scientific community, a community that so far has been unable either to explain humanity or tame it. As Albert Einstein observed, nuclear energy and the atomic bomb changed everything except our thinking. And the renowned neurosurgeon Wilder Penfield admitted in The Mystery of the

The Academy of Religion and Psychical Research

Mind that all his experience in trying to understand mental experience--the mind--on the basis of brain studies come to almost nothing. "The mind is peculiar," he wrote. "It has energy, The form of that energy is different from [the electrochemical energy in the nerve pathways]."³

Gopi Krishna thought that we can identify the mysterious mind energy that eluded Penfield. He also thinks that it can do what Einstein hoped--change human thinking. This is because Kundalini, as Gopi Krishna presents it, is the first testable field theory of psychophysical linkages among body, mind, and cosmos, covering the entire spectrum of psychological, physical and spiritual phenomena. With it comes a possibility of objectively studying higher consciousness, thus answering questions presently beyond science and ending philosophical speculation about the condition.

This is a daring stance--daring, yet rationally and plausibly presented. It is a sober and serious call for science to become involved in demonstrating the high spiritual destiny of the human race. Nothing since the 1925 Scopes "Monkey Trial" so vigorously calls attention to the controversial cause of evolution. But whereas the Scopes trial flamed antagonism between science and religion, Gopi Krishna has made a breathtaking attempt to heal the split. And it is humorously ironic that Western science and technology--often called the product of a godless, materialist approach to life--might be the means by which this is demonstrated to the world. Let Gopi Krishna, therefore, have the last word: "The aim of the evolutionary impulse is to make man aware of himself, and with this sublime awareness, to make him regulate his life as a rational human being, free from egotism, violence, excessive greed and ambition and immoderate lust and desire, to lead to a state of unbroken peace and happiness on the earth...Enlightenment, therefore, is a natural process ruled by biological laws as strict in their operation as the laws governing the continuance of the race...This is the purpose for which you and I are there--to realize ourselves, to bring the soul to a clear realization of its own divine nature."⁴

¹"Baba Ram Dass Lecture at the Menninger Foundation", Journal of Transpersonal Psychology. Vol. 2, No. 2: 1970, p. 108.

²Gopi Krishna, Kundalini, The Evolutionary Energy in Man. Berkeley, CA: Shambhala, 1971.

³Wilder Penfield, The Mystery of the Mind. Princeton, NJ: Princeton University Press, 1975.

⁴Gopi Krishna, "The True Aim of Yoga" in What is Enlightenment?, ed. by John White. Los Angeles, CA: Jeremy P. Tarcher, 1985. p, 165.

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KUNDALINI: THE VITAL FORCE BEHIND HOLISTIC HEALTH

Mary L. Rodio

When used in natural health care methods, herbs and plants containing the essence of the Life Force help detoxify the body and purify our entire being so that we are less prone to disease. We can help ourselves in the healing process by channeling healing energy so the body's own defenses complete the curative process. Plants contain a consciousness similar to ours and that by observing plants we may better understand ourselves. During the detoxification process the chakras are cleansed to facilitate the rising of kundalini.

INTRODUCTION. The purpose of this paper is to demonstrate the beneficial effects of natural health care methods and their relationship to the awakening of Kundalini-Shakti. This paper will attempt to describe the tangible results of detoxification of the body and its effect on the purification of our entire being. The use of medicinal herbs and plants which contain the essence of Life Force will be discussed and paralleled to the enlivening of Kundalini.

The Vital Force in plants has been available to us for centuries in keeping the body in a healthful state. A plant's sustained energy is utilized in order to release the toxic substances congesting the body so that we are less prone to disease. During illness, the body demonstrates one or more symptoms that we often try to suppress with harmful chemical drugs. However, these symptoms are a vital mechanism that let our minds know that healing is in progress. We can assist ourselves in this healing by channeling healing energy so that the body's own defenses will complete the curative process. The Vital Force energies within herbs, plants, and flowers are God-given benefits for us to use intelligently for this purpose, whether used as whole plants or by methods producing extracts or diluted but highly potent forms such as Bach Flower Remedies and Homeopathic Remedies.

HOLISTIC APPROACH TO HEALTH. Holistic health consists of many methods of assisting the body to heal itself. It searches for the root of the problem in order to facilitate healing. It does not address only symptoms as is usually the focus with orthodox medicine, which approaches the treatment of a patient in a manner that does not consider the person's entire being (physical, mental, and spiritual). Orthodox medicine practices a symptomatic regressive form of health care where cures are sought by the use of synthetic, antagonistic drugs directed to a specific symptom. The approach to wellness in a truly holistic health discipline considers all aspects of a person's make-up, that is, physical, mental, and spiritual.

In order to effect a true mode of healing, the holistic practitioner must first spend a great deal of time with the patient in order to learn about the patient's personality,

The Academy of Religion and Psychical Research

way of living, nutrition, stress factors, anxiety, family life, financial status, past and present medical history, abnormal pressures, surgery, drug therapy, and much more. It is of the utmost importance for the practitioner to learn of the patient's state of mind and level of consciousness in order to be able to reach the root of the problem. It is not the practitioner that cures the body, but rather the patient who takes the suggestions from the practitioner and implements them by learning to avoid the pitfalls of ill health as well as learning to live and eat in a more balanced manner. When sound principles of natural health are followed, the body is better able to build its immune system which aids in the defense against maladies.

There are no quick cures in holistic health. The aim of holistic health is to create a balance of body, mind, and spirit. This is a process rather than an instantaneous effect. The body possesses tremendous power to heal itself through natural health care, positive thinking, and belief in the Creator of Nature. By applying methods of natural therapy, the body and mind may be placed in a state of homeostasis which is a restoring of balance in structure and function and adapting to environmental changes. When the body is in a state of homeostasis, disease should not be able to manifest.

A few of the methods used in the holistic approach to well-being are nutritional, psychological, and spiritual counseling; detoxification; neuro-reflex therapy; acupressure; various analyses; and the teaching of meditation and relaxation for higher consciousness awareness. Without attempting to understand the necessity of evaluating one's consciousness, it is difficult to perceive the power of Life's Vital Force found in every organism of nature. Kundalinic awareness, the ultimate in healing, directs vital force energy to areas of the body, cleansing organs and tissues with concentrated light energy. In describing this awareness Gopi Krishna explains that, "It appeared as if I were undergoing a process of purgation, of internal purification of the organs and nerves, and that my digestive apparatus was being toned to a higher pitch of efficiency to ensure a cleaner and healthier state of the nerves and other tissues."¹

DISEASE AND THE NATURAL DEFENSE AGAINST DISEASE.
Disease is health that has been lessened by a harmful force from outside or inside the body. An individual becomes prone to disease when that person's defenses are lowered by maintaining negative thoughts. In this way messages are poured through the body by chemical releases which form toxins that invade the body's immune system that thereby lowers its resistance to disease. Another cause of proneness to disease is by the body's incorrect nourishment. The disease having found and taken advantage of a weakened state of health, will then disarm the defense, overtaking the body--leaving it prey to a number of disorders.

Kundalini: The Vital Force Behind Holistic Health

The body consists of mental, spiritual, and physical aspects, each being related to the other to make a whole person. A weakened condition of any one of these aspects may well affect the other two. It is therefore inconsistent with the natural laws of health for a health practitioner to utilize a limited, linear approach to the diagnosis of the patient's condition whether it appears on the surface to be mentally, physically, or spiritually instigated. However, when such diagnosis and treatments occur, there is astonishingly little protest. Many physicians continue to give little thought to the interconnections of the human make-up and entirely too much thought to short-term pain remedies effectively ignoring the medicinal relationship of the Body, Mind, and Spirit.

The symptoms are signals to make it known that the body has become weakened and has given rise to a malady. These symptoms are indications to us to take the proper corrective measures to build health. Disease overcomes that which is either unable or unwilling to fight back. Knowledge of the health process is necessary and invaluable in the defense of one's health. The laws of health are not mysterious, though they have been cloaked in verbiage and ritual that place emphasis on naming disease and attacking it with powerful drugs. Strong action is necessary in order to defeat a foe, especially a powerful one; however, knowledge of the foe must first be gathered in order for any action to be effective. To overcome disease, a knowledgeable individual will take strong action by body purification and energy channeling.

The channeling of healing energy is a natural defense against disease. A body that is correctly cleansed is better able to channel the healing energy. By ingesting correct, wholesome foods, the body may establish a joint union between the energies of food and the inner energy within the body, yielding the healing process. This in turn gives the body vitality that is released through the mind and therefore affects the consciousness of the being. The healing process has then reached its peak as the consciousness takes over for complete healing. By maintaining the healing process at its peak, allowing the consciousness to preside, it will be quite difficult for disease to exist in the body. A cleansed body eases out disease and an individual is more apt to experience calm, radiant health. The ease now existing in the body is an energy or vibratory state of light--a cleanser. Having been cleansed, the body does not manifest any symptoms of disease.

Disease is of darkness--darkness cannot exist in light. In the same way, disease cannot exist in an internally cleansed body. Internal cleansing affects not only the physical aspect of the body, but is also of benefit to the Mind and Spirit. It is therefore absurd to treat a symptom of disease rather than the root of the disease. The treating of a symptom only drives the disease further into the body. The use of drugs for this purpose further poisons the body. There is no Life Force in drugs. Drugs are foreign

substances to the body and cannot provide health. Drugs are only effective in the masking of symptoms of disease. In addition to concealing health imbalances, drugs are alien to the body and work against the body since they are inorganic, unnatural, chemical substances. Drugs do not address the healing process since they are without any vibratory healing power. Human beings are creatures of Nature, forms of energy that need energy forces. It is these same energy forces that provide the healing processes that our immune system requires in its defense against illness.

Plants can accomplish for the human organism what drugs never can: a vibratory healing which is found in their enzymatic make-up. When disease strikes, the body needs help from the Life Force generated by the nutritional enzymes of plants which provide a defense for the body in its return to health. When the body is well, it needs help to keep it well by this vibratory energy. The Life containing and Life giving elements of nature truly repair and heal as the Life Force of these elements is released into the organism infusing it with Light and nourishment.

Mystics have always urged people to purify themselves in order to better prepare for Spiritual Awakening. The body is truly the temple of God; for it is within the framework of the body that the Spirit of God dwells in a timeless manner. It is this researcher's contention that the beneficial cleansing by plants and other high value foods during the course of a detoxification process will enable the Spiritual seeker to align the body in such a manner as to be physically prepared for the Supreme Vital Force Energy of Kundalini-Shakti to arise and flow along the cleansed channels of the body.

KUNDALINI ENERGY: THE VITAL FORCE. The current of all life is tiny particles of energy that rush about in endless vibrations of movement, busily engaged in the handiwork of God. Dr. Bernard Jensen has written in the book, Food Healing for Man: "The power of unfolding any physical thing that we may see is found in the Vital Force that operates in the plant, the animal, or the man, and it is that force which vitalizes that seed and causes it to sprout and grow. Force is invisible; its presence is known only by its effects."²

It is a reflection of the human condition that most people would interpret the word "force" as having an aggressive connotation of dominance. Why is it that "force" is rarely used to describe the sprouting to a seed or a development of an embryo? When truth is obscured by ignorance, then that which is primarily good is often turned to evil purposes such as the unleashing of energy for destructive purposes. However, it is Kundalini energy, the Supreme Vital Force that sustains our every breath and provides us with the other myriad forms of life that comprise the Universe. It is indeed "force"; a mighty powerful one, and yet those who know it, know of its dynamism of love, light, and life.

To have a better definition of Life, science holds onto the idea that life is a manifestation of electric energies, magnetic energies, and chemical activities of the physical, material elements composing the living organism. It was Dewey who said that the dead is the powerhouse of the human plant, and we find that the dynamo or the brain is the source of every possible human energy. Dewey pointed out that through the power of the brain we are able to carry on all the activities of life--physical, mental, and vital. Disease is cured through the power evolving and emanating from the brain. An exhibition of the physical energy flowing from the Vital Force is called strength.³

Mental energy is expended in thinking and reasoning. Spiritual, Kundalinic energy is the basis of all energy; it is the supreme energy sustenance of all others. It is this energy that has been "the most jealously guarded secret of history."⁴ This energy may be compared to a powerful electromagnet of which the body is the casing. When the current is activated, the casing is charged with energy and is able to perform prodigious feats. However, when the current is switched off the casing has no power because the electromagnetic charge has left, leaving the casing totally ineffective.

The brain is the area of the physical body that interprets the vibrations of our five senses. Our eyes may be the instruments by which we see; however, it is the brain that reads and interprets this picture. When we close our eyes to sleep, why is it that we see in dreams although our eyes are not open? It is the brain that is giving us this picture. From where is this picture coming? The picture is a result of the formation of energy in a pattern in which the picture is developed. As our brain "sees" our dream, we awaken from this dream and we may remember it perfectly. We are able to see our dream even though our eyes are closed. Consider then when the physical body no longer contains life: do we continue to "see"? Do we enter another type of dream state? Do we stop "seeing" when the brain no longer continues to function? Or does this energy continue to "see" as it exits the body it inhabited?

As one who has had "near-death" experiences, I can vouch for the fact that this energy continues to "see" much more than what the human being's capacities hold for the general capacity of sight; proving more than a mere vision of our eyes or brain. It is instead a Vision of our soul: a vision of an energy so powerful that it allows us to foresee the future, enter into the past, see within another world, another dimension, providing us with the answers to unknown mysteries. Human beings have the capability of allowing their vision to enter other realms. Even with the eyes wide open we can see beyond the physical plane. Sight will remain superficial if we are not in communion with the flow of energy that enables our visions to see beneath the facade

The Academy of Religion and Psychical Research

of seeming reality, piercing into a world where the understanding of truth is facilitated.

Just as there is a Sun above the earth that nourishes nature, so too exists a sun within us that nourishes us internally. As the sun radiates energy into plants, the plants used for human nourishment feed the Sun's vitality into the human being through the vibratory force. The vital force of the plants joins the life force of the body to cleanse and give it health. Life cannot exist without the sun; human beings cannot live without the vibratory force since it is this "internal sun" that animates our life and provides us with health. When a person attempts to overcome ego, that person allows the vibratory force to focus more energy into the realization of the True Self, the Soul. While doing so, the body acts as a conductor of light energy that converges with plant energies that have been stored in the body enabling the human organism not only to deepen spiritual awareness, but also to go through a cellular cleansing action that is evidenced upon the lighted countenance of spiritually in tune people.

The inner energy of Kundalini although invisible, is a real force. The reality of Kundalini can be more easily conceived when compared to invisible radio or television transmissions that are clearly audible or seen when there is a receiving device that is tuned into the transmissions. Kundalini energy forms waves of energy within the body channeling emissions through it, generating a warmth of light. This sublime energy flows through the body when it is activated. The nervous system is often compared to a tree having many branches with the spinal cord represented by the trunk. Just as the nutrients of a tree flow from the roots into the trunk and out into the branches, the same is true with Kundalini energy which has its roots at the base of the spine. Kundalini awakening is a process that enables the body, mind, and spirit of man to have the inner strength and fortitude not to accept defeat. Without this mighty ally, human emotions would toss a being about like an insignificant boat toppling precariously in a rising tumultuous sea. Rather than allowing this dire state of mind to prevail over the human being, Kundalini energy when released along the channels of the nervous system, infuses the fortunate Soul with dignity and victory of spirit.

HERBAL PLANTS. The term herbal is generally used in describing any plant, a part or complete plant, whether used for its medicinal or nutritional value, seasoning of foods, scent or myriad other uses. Since prehistoric times people have relied on herbs for their therapeutic healing properties. The men and women of virtually all earlier societies gathered much herbal lore from spoken accounts of plant properties as well as cautious experimentation. Much of the work being done today by advocates of a holistic approach to herbal therapy is to disentangle fact from fancy about the properties of plants. This disentanglement of non-empirical beliefs can only further the cause of generating greater awareness and openness to herbs and their usefulness.

Kundalini: The Vital Force Behind Holistic Health

In the written record, the study of herbs dates back to 5000 years to the Sumerians, who described well established medicinal uses for such plants as laurel, caraway, and thyme. The first known Chinese herb book dating from about 700 B.C. lists 365 medicinal plants and their uses-- including ma-huang, the shrub that introduced the drug ephedrine to modern medicine...⁵

Paracelsus, who was a sixteenth century alchemist and physician, introduced the use of clinical drugs which dominate orthodox, 20th century medicine. Today, the five minutes allowed with an allopathic physician is in most cases spent in determining which drug will alleviate a particular symptom and this is far removed from the holistic approach to health. Many herbal plants today are used in combination with antagonistic chemical bases altering their beneficial herbal vibrational qualities.

Samuel Hahnemann, the father of Homeopathic Medicine⁶, believed that symptoms are an expression of the body demonstrating an on-going elimination of toxins within the body in order to eliminate an existing disease or a possible one in the near future. Hahnemann believed that it is necessary to invite these symptoms and to further their action by the administration of remedies produced from plants that cause the symptoms of a given disease. These remedies were proven in healthy individuals who, then administered these plant dilutions would produce symptoms of the ailments for which they would be used. Homeopathy offers close contact with the vital force in plants as these remedies are made of hundreds and thousands of dilutions and succussions of plants in order to reach the inner beneficial quality of vibratory force. The more dilute the remedy, the higher the potency to harmonize with the body's own healing qualities rather than become antagonistic to it as with chemical drugs.

Homeopathy is grounded in the Hippocratic idea of eliminating disease by helping the body's natural recuperative powers as in another system of European origin, Naturopathy. [The latter] relies on simple herbal remedies, in conjunction with fasting, exercise, fresh air, sunshine, water, and diet, to help the body regain health naturally...

In Western society, people seek quick cures just as they choose to eat "fast" foods. It is ironic that these "fast" foods are a major reason why the general state of health of most people is so alarmingly poor that they pursue the quick "cures" from chemotherapy offers. People with this mind set have a lowered state of consciousness and tend to rely on others to do their thinking, nourishing, and healing for them as is evidenced by the phenomenal growth and power of the AMA during the course of this century. The vast majority of people are afraid to be responsible for the understanding of their health with readily available natural nutrition and medicinal information. A case in point is that

The Academy of Religion and Psychical Research

when the word "natural" is used to preface a statement about medicine or nutrition, most people react as if an unspeakable blasphemy had been spoken.

When the consciousness of a human being is in low ebb, the body invites an unnatural means of existence. Even clothing, rather than being made of natural fibers, most often becomes a synthetic, chemical outer covering that toxifies the wearer's body when gases from the petrochemicals are released by the body's own heat. Hair dyes and other unnatural cosmetics are poisoning many as they are absorbed through the pores of the skin. The vast number of diseases that are rampant in the world are a sign of the body's desperate need to eliminate the numerous congestive toxins stored within the cells and organs. As the body's resistance lowers, its defenses fail and are surrendered to disease. The accustomed treatment to disease is drug therapy which is unnatural and life-threatening. With this therapy, the body's inner vital force is pressed to fight against the drug itself since it is alien to the natural chemistry of the body. In herbal therapy, the properties of the herbs are unobstructed by the immune system because they not only are natural substances but, they also contain the vital force necessary to assist the body to overcome disease. Drugs lower the immunity by destroying beneficial enzymes which are the work force of the body's immune system.

As the body is congested, so is the mind. As a result, the spirit's consciousness is mired in a toxic body unable to be cleansed by its natural virtual force and Kundalini energy continues to sit at the seat of the first chakra. This area, which is located near the colon, is the chief area of congestive colonic depression. Surrounded by putrefactive substances without a free flowing outlet, these substances toxify the circulatory system and other systems and organs of the body. At this point, the spiritual qualities have lost their direction and Kundalini lies dormant in the vicinity of the dark bowels of filth and necessary uncleanliness. In order to release the congestion of the bowels, nutrients and the vital force of plants are directed to these areas to effectively clean what might otherwise continue to clog all of the systems of the body.

No discussion on the vital force of plants is complete without the mention of flower essence:

...flowers are the very essence and the highest concentration of the life force in the plant. They are the crowning experience of the plant's growth. They are a combination of the etheric properties and at the height of the life force, so they are often used in the fertility portion of the plant's growth.⁸

Dr. Edward Bach, M.D., did much work with flower essences between the years of 1928 until his death in 1936. Though the use of flower essence dates back many thousands of years, Dr. Bach is credited with revitalizing this subtle

Kundalini: The Vital Force Behind Holistic Health

yet effective system of medicine that is useful for the physical, mental, and spiritual bodies. He was an active researcher who accumulated a great deal of empirical information concerning the life force contained in flower essence. Since his death, many other researchers have added to the *materia medica* of this subject.

Flower essence, like homeopathic remedies, are prepared in a water base. Most often the flower essences are extracted by the energy of the sun upon flower tops suspended in water. The flowers infuse the water with their specific properties which, when taken internally or applied externally, help to balance physical, mental, emotional or spiritual states of being.

There has been found to be a relationship between the shape, color, and texture of many plants to the anatomy of human beings. This is an aspect of the *Doctrine of Signature* believed to have been developed by Paracelsus, the Physician Alchemist mentioned earlier in this paper. The *Doctrine of Signature* is an observation that there is a harmonious relationship between plants, animals and humans for the development of physical, mental, and spiritual health as can be seen in plant physiology. An example of this is that most types of carrots with their basic root stock look like the rods and cones in the nerve endings of the eyes.⁹ Another example is that comfrey, if studied under the microscope is found to have similarities to the nervous system which the herb so readily affects.¹⁰ Flower essences are in effect tinctures of liquid consciousness and energy that can help people to be more in touch with themselves and to be helped through physical ailments.

Plants are energy releasers. When ingested, they conform with the body's harmonizing, vibratory forces to transfer these energies into established health. This energy, given by enzymes, the vital force within plants, must be utilized in its natural state in order to maintain and direct its nourishing qualities. When plant temperatures are altered by cooking, enzymes cease living and their benefits are completely lost. With the advent of radiation cooking, such as is done in microwave ovens, man has again lost contact with other harmonizing aspects of nature in order to facilitate his race against time. Since the molecules of the food are rearranged, cooking in a microwave oven is unadvisable. Plant enzymes are diminished by the heat and radiation of cooking and the vibrational seed of life is altered, lost, and left to die. What is left for bodily nourishment? How is it possible that any vibratory force remains in the plant if it undergoes harsh cooking methods? All that is left is the substance and taste. There is, of course, some nourishment, but the actual harmonizing qualities of the plants are not living to establish themselves with the life force of the body, which is necessary for a healthful existence.

Enzymes represent the life element which is biologically recognized and can be measured in

The Academy of Religion and Psychical Research

terms of enzyme activity. Our easiest measurement is a lack, for various chemical reactions fail to occur without enzymes: a radiated or cooked potato will fail to sprout.¹¹

Basic medical science education teaches that enzymes are catalysts, something that speeds up a chemical process. However, catalysts are inert substances, whereas enzymes are highly charged. "Catalysts work by chemical action only, while enzymes function by both biological and chemical action. Catalysts do not contain the "life element", which is measured as a kind of radiation which enzymes emit."¹²

The life force cannot be synthesized. It is absurd to think that it can be processed into a synthetic substance. Many products are synthesized that resemble the product's original form in superficial detail. However, studies have been conducted demonstrating that it is essential to maintain the life force of a substance in order for it to have any nutritional benefit.

Enzymes are the life force within organisms. Without the ingestion of food enzymes, the metabolic enzymes of the body are lessened lowering natural immunity and therefore shortening life. The physical body is meant to live in nature in a balanced state as it is to be in balance within the holistic body including mind and consciousness. In order for the body to receive these enzymes, one must ingest raw food since enzymes cannot tolerate cooking heat. Foods rich in enzymes greatly promote health and allay the effects of disease. Dr. Howell, author of Enzyme Nutrition, describes enzymes in the following manner:

There are three classes of enzymes: metabolic enzymes, which run our bodies; digestive enzymes, which digest our food; and food enzymes from raw foods, which start food digestion. Our bodies--all our organs and tissues--are run by metabolic enzymes. These enzyme workers take protein, fats, and carbohydrates (starches, sugars, etc.) and structure them into healthy bodies, keeping everything working properly...¹³

As a nutritional scientist, I have spent long hours developing and producing a nutritional product that combines the vital force of plants and nutritionally therapeutic plant qualities which provide efficient assimilation for its fast activity capabilities. The living sprouts and grasses of the seeds, beans, and grains used, have been selected at the peak of their life giving force activity in order to provide the user with the immune building benefits. "Tree nuts and other palatable seeds, beans, and grains contain superb protein and fat intended by nature for the perpetuation of their own species. To fulfill this duty, seed must be endowed with a relatively rich enzyme heritage, far more than other parts such as leaves."¹⁴

Kundalini: The Vital Force Behind Holistic Health

This product, which I call Enzymatic Vital Force Builder, is an easily assimilated and well balanced food supplement which nourishes the immune system, chakras, and energy centers. Fresh, organic plants that have been triturated (bursting open the cells of the fibers of the plants) are selected for the abundance of chlorophyll, enzymes, and nutrients that they provide. The chlorophyll, nature's blood-building element, enzymes and other nutrients are extracted and packaged immediately after harvesting to maintain vital force.

Vital force is a complex, intangible energy that interacts with every atom of our being. It is the vital force that is the basis of life. Without enzymes, vital force would not exist within the body because there would not be life. The body's cells are rejuvenated and tonified when organic nutrients are properly assimilated into the blood stream by enzymatic action. Since enzymes are destroyed by heating, a cold processing method of extraction is used in Enzymatic Vital Force Builder to protect the heat sensitive enzymes. Due to the extracting standards used for this product, it is an extremely high quality preparation that contains every vitamin, mineral, trace element, tissue salt, amino acid, as well as enzymes found to be necessary for excellent health.

Building and cleansing the blood is the basis of good health and chlorophyll is the greatest blood cleanser and builder. The photosynthesis process is one where plants utilize sunlight in the formation of chlorophyll. Chlorophyll is useful to the elimination of toxins and heavy metals that clog the blood stream when the body is not cleansed and balanced. It is becoming more and more evident to people that plants are not only excellent sources of food, they also are excellent sources of natural and reliable medicine when properly selected. Plants containing large amounts of chlorophyll are very medicinal. Humans utilize chlorophyll as well as the nutrients and energy provided by plants in order to nourish and cleanse the body, mind, and consciousness.

It is evident that chlorophyll used without any additional dietary changes has a great effect on a wide range of disorders. Total, consistent healing would be observed by medical doctors if, in their approach, they eliminated the cause of disease: toxicity. Treatment with drugs tends to suppress symptoms which are actually the attempts of a toxic body to cleanse itself. In the majority of cases the problem is dietary in nature, and unless some drastic changes are made in diet the same or different symptoms will appear at a later date.¹⁵

We have much to learn from plants, and we also have much for which to be thankful to them. We use them for shelter, food, clothing, medicine, and much more. Each plant has its own humble and specific purpose for existence. The energy which is released from plants is of benefit to all. Plant colors approximate different hues of the light

spectrum and these colors are of benefit in releasing health giving vibrations of light energy. These colors are used in the Holistic Health practice of Chromotherapy for their healing benefits. For example, green is the color of renewal and acts upon the body as a disinfectant and purifier. Blue contains half green and half violet. The blue stimulates the current for the vital force; the violet bolsters the body's defenses. The color yellow is the regenerative color for the abdominal region and orange is the vitality color.¹⁶ However, the supreme healer, Kundalini energy, is the color white; it is comprised of all colors in the spectrum and it is to this radiant power that thanks should be given for good health.

DETOXIFICATION AND PURIFICATION. Plants receive light and transform it into a nutritive chlorophyll substance through means of photosynthesis. Humans utilize this substance as well as other nutrients and energy provided by the plant in order to nourish and cleanse the body, mind, and consciousness. Through the process of ingestion, digestion, and assimilation of these plants, a natural cleansing process referred to as detoxification occurs. This cleansing process provides avenues for the natural healing phenomena to remove impurities as well as to cleanse the Chakras in order to facilitate the rising of Kundalini-Shakti.

It is of great importance when beginning a program of detoxification, to first eliminate all foreign so-called food products which are alien to nature. Many of the natural substances provided by nature have been altered to obtain a longer lasting and economically profitable food product. Manufacturers utilize mesmerizing methods of advertising and the public is being seduced into purchasing "new and improved" foods, or rather poisons. The brightly colored and cleverly advertized packages that contain highly congestive substances are without true nutrition. In order to detoxify, it is necessary to first eliminate these artificial substances and replace them with wholesome natural foods--not those just labelled as natural, but those actually taken from nature and unaltered in any manner.

Secondly, it is best to ingest these foods as they are found in nature in order to maintain their high nutritional values along with their vibratory force. Natural foods harmonize with the body's life energy in order to establish high immunity against disease. As the body is fed high quality foods it begins to remove from itself the toxic build-up of waste materials by passing them through the eliminative organs. Also, during this process, the walls of the arteries, veins and capillaries are cleansed as are deposits in joints. Next, as the waste material is discarded, it is replaced by new tissues due to the nutritious foods being introduced to the body. As time progresses, assimilation improves and new tissues will form faster and stronger. At this point, the body's need for food is decreased and the body becomes more efficient as the breakdown in tissue also decreases.

Kundalini: The Vital Force Behind Holistic Health

As the toxic materials are being discarded, the body goes through many changes to varying degrees depending upon how badly the body was abused through poor nutrition. During the unsettling changes that the body undergoes on its journeyback to health, it is important to the body rest. These changes will often manifest themselves in the form of disease symptoms which are, in effect, healing crises. This is the point at which many people become fearful and leave behind the beneficial nutritional habits that they were in the process of cultivating. These symptoms or healing crises are, in the majority of cases, nothing to be very concerned about. It is natural for the body to expel toxins from itself as its vital energies increase. However, it is strongly advisable for an individual to consult a health professional when attempting the detoxification process so that the individual's progress can be assessed and adjustments can be made from an experienced vantage point.

The crowning achievement of the detoxification process is referred to as homeostasis. The Random House Dictionary of the English Language defines "homeostasis" as follows: "Homeostasis is the tendency of a system, especially the physiological system of higher animals, to maintain stability, owing to the coordinated response of its parts to any disruptive situation or stimulus."¹⁷

By achieving homeostasis, an individual has physically done what is necessary in order to prepare the body for the ultra-powerful currents of energy that flow along the spinal column and nerve endings as Kundalini is awakened. In order to achieve homeostasis, the body must eliminate all processed empty foods, drugs, and other unnatural substances through detoxification, and replace them with whole foods, herbs, and vitamin/mineral supplements. Raw foods contain the extremely important presence of vital force or enzymes and should therefore become a staple of an ideal way of eating. The body most certainly will work more efficiently against the forces of disease as a person attempts to achieve a homeostatic balance.

Dr. Bieler, author of Food is Your Best Medicine, states that in his over fifty years of medical practice, he learned the following about nutrition: 1. It is not germs that cause health problems. It is the impairment of cellular function through improper nutrition and the build-up of toxic waste material surrounding the cells. 2. Drugs and medicine are almost always harmful and should be used only in emergency situations. 3. Food is the best source of elements needed to cleanse the body as well as provide it with the proper nutrition.

During my years of study and practice, I have become an advocate of internal detoxification--i.e., removal of toxins from the body. It is the contention of many nutritional scientists that disease begins in the colon, since if the colon is clogged with poisonous, stagnant waste products, the essential vitamins and other highly nutritive substances

The Academy of Religion and Psychical Research

cannot be properly assimilated. Improper assimilation results in poor nutrition, low energy and illness. Various toxic substances which are stagnant poisons lying within the colon are circulated throughout the body which produce ill health. If the colon is not clogged, these poisons will not circulate through the body but will instead be eliminated by an efficiently functioning colon.

Many Americans experience the symptoms of colon dysfunction. This is demonstrated by the fact that next to heart disease, cancer of the colon rates as the most frequent cause of death in America presently.¹⁹ It must be noted, however, that the lack of constipation is not a sign of a colon in proper condition, since poor eating habits, improper food combinations, and consumption of refined processed foods lead to plaque. Plaque is a sticky build-up that hardens inside the walls of the intestinal tract. If the intestinal tract is burdened with plaque, nutrients cannot be absorbed through the walls of the intestines and this in turn stymies the existence of the vital energy produced by the nutrients.

As the various systems of the body are cleansed, the benefits of the cleansing are innumerable. The dull, sallow appearance of someone who is congested with toxins is starkly contrasted with a person who has undergone the detoxification process. A person with a detoxified digestive and circulatory system cannot help but have the shining radiance of the healthy glow. This glow pervades through a person's skin and eyes due to the activity of the alive force of energy surging through the individual's entire being. The detoxified individual's entire being experiences the floodgates of vitality thrown open. This person's body pulses with the vigor normally reserved for the very young in age. The incredible release of vital force inherent in the detoxification process has benefitted many lives and has undoubtedly saved many lives.

CASE STUDY. A few years ago I had the opportunity to work with a patient who had for thirty years undergone every medical procedure and therapy available to bring her back to health. She, a woman in her mid-sixties when I met her, was very close to death. She was experiencing nausea, vomiting, dizziness, severe depression, partial immobility, insomnia, tremendous overall pain, severe anemia, and deep skin sores. This woman was undiagnosed by medical doctors, other than having the mentioned symptoms.

It was obvious that only foods containing an abundance of vital force would be of benefit to her. As she began to ingest fresh juices, sprouts, and herbs in small amounts, she steadily began to notice a difference in her near-death health. However, her body, so extremely toxic, initially tended to reject most food substances. Among the supplements given to her was crude chlorophyll from alfalfa sprout and wheatgrass. As she progressed in health, other food supplements were added to her nutritional program, such as

Kundalini: The Vital Force Behind Holistic Health

Spirulina, iron extracted from plants and other herbal preparations.

Due to her extremely frail condition, the process of healing was approached at a very slow pace to avoid any adverse reaction and trauma to her chemically imbalanced body. By gradually tonifying this patient's digestive system, her strength was gradually restored by the effects of nourishing vital force and her deep faith in God. As she grew stronger and as her recuperating digestive system was able to tolerate food, greater variations of diet were added to her nutritional therapy.

At one time before embarking on this program, her hemoglobin level was tested at less than 6.0 gm/dl: a very dangerous level. However, within two months after beginning her program, her hemoglobin level was close to normal. Presently, this individual enjoys a new lease on life with a hemoglobin above 12.0 gm/dl - normal level. From a person who could not leave her home due to the pain and unsightliness of a terrible skin condition, we now see a woman of beauty, vitality, and clear skin. She is now able to ingest all of the vital force rich foods that continue to nourish and strengthen her body. As her happiness and health blossoms, she shares her good fortune by teaching others about the remarkable benefits of vibrational foods.

Many other patients of mine have benefitted from the health giving qualities of live, vibrational food. Of these patients, I have witnessed that demonstrated cases of severe psoriasis were relieved with the formation of new, clear skin, even though one condition had persisted for over 30 years. Vibrational foods and supplements have assisted my patients in many other ways. High cholesterol and high blood pressure have been lowered, arthritic pain, menstrual cramping, and infections have been relieved as have emotional anxiety attacks and severe depressive states, all without the use of antagonistic drugs.

For centuries, mystics and sages have extolled the benefits of proper nutrition, fresh air and sunshine when pursuing the path of God Realization. The laws of nature are structured in such a way that abuse of the body through unconscious and poor habits results in disease, whereas the proper care of the body, mind, and spirit evolves into the biologically divine blessing of good health and exceptional vitality.

In the first stages of the awakening and until the system grows accustomed to the flow of the radiant current, the one and the only preservation of life and sanity is diet in right measure, correct combination and at proper intervals. The whole science of Kundalini is fundamentally based on the assumption that it is possible for one to rouse to activity a mighty dormant power in the human body in order to gain freedom from sense domination for the embodied spirit...20

Through the observation of plants and the quality of their service to humanity, we may better understand ourselves. In doing so, we become knowledgeable of a significant approach to cleansing the systems of the body so that a "biological evolution" may be brought about. Through the process of ingestion, digestion, and assimilation of these plants, the detoxification/purification process occurs. This process provides avenues for the natural healing phenomena to remove impurities as well as to cleanse the Chakras in order to facilitate the rising of Kundalini-Shakti.

CONCLUSIONS. Plants are conscious entities that are closely linked to our very existence. They contain vital force energy that we utilize for nutritional, medicinal, esthetic and other life sustaining purposes. By observing the action of the vital force in plants we are better able to draw parallels to ourselves and to the service we can perform as the beneficiary of Kundalini power. Utilizing plants to eliminate the toxins from our bodies will in turn lead to the rejuvenation of the organs and systems of the body, strengthening, revitalizing and giving us abundant energy. The detoxification and purification process is ongoing and is especially enhanced when a person's mental, physical and spiritual energies are immersed into the very unfolding phenomena of Kundalini.

FOOTNOTES

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EXPERIENTIAL KUNDALINI TECHNOLOGIES FOR PSYCHO-SPIRITUAL TRANSFORMATION

Richard Gilbert

The author provides a foundation in consciousness from which Kundalini practices may evolve with clarity and right motivation. Urgently needed at present are persons able to manifest spiritual vision in practical ways by using their own inner power and by being open to grace through Kundalini technologies. This material will be discussed from the perspective of Tibetan Vajrayana Buddhism.

As I contemplate the immensity and depth of the subject of Kundalini and the inter-relationships which exist between the Kundalini process, soul-forces, and the individual consciousness, I find myself becoming more hesitant with each passing moment. This is a subject which requires great delicacy in interpretation and it would be arrogant of me to assume more than minimal knowledge. Yet I am filled with a desire to share even a glimmer or a taste of certain experiences, intuitions, and thoughts related to the operation of Kundalini-Shakti, with the intention that the reader will be able to separate wheat from the chaff and hopefully find something of benefit.

My own background has involved a consciously chosen career which might be described as a search for some kind of essential poetic or mystical experience of being. Or alternatively, as a search for love in the sense of the Platonic Socrates: "To love is to bring forth upon the beautiful, both in body and in soul".¹ ("Symposium" 206B)

The search for poetic experience has led me to the study of some of the great Haiku and Tanka poets of Japan, among other poets, and also to the study of post-modern dance: poems as a dance of initiation and dance as a pathway into the poetic. I have caressed the firm rocks of poems, despairing at how lost I felt, while my body, so eloquent, honest, and pithy in its own way of speech" began to guide my psycho-physiological processes in earnest. As all this was going on, I took another type of initiation, becoming a practitioner of Tibetan Vajrayana Buddhism in 1981. In the same year I met a remarkable teacher from whom I began to learn a unique "American" form of Kundalini developmental practice, certain stages of which I am now empowered to teach.²

Based in part on these above-mentioned investigations I wish to report that by various gentle, non-invasive, and safe methods, psycho-physical growth and individual transformation can be enormously facilitated and accelerated by an applied process of actively working with kundalini energy and technologies on the part of individuals. (In terms of actively working with kundalini energy I nowhere in this paper mean to imply "arousal of kundalini energy". The transformative practices I am indicating work with the kundalini energy already circulating through the body,

Experiential Kundalini Technologies

rather than artificially attempting to force further release.)

Often one encounters the mistaken notion or even the mistaken practices which encourage the narrow conceptualization that the sole purpose of kundalini energy is to rise up the spine and open the crown chakra--this "power only" concept is dangerous in that it can easily and profoundly separate us from our psychic connections. It is also tempting to speak of Kundalini as a neutral power or force: an elemental abstraction of the objective universe. While this perspective does have some merit, from a transformational point of view there is a great danger in that by objectifying Kundalini as "other", as something which we dualistically observe as outside of ourselves, we deny the actuality of what is, really, an ongoing relationship, of participation rather than "neutral" observation. For Kundalini, as Goddess, can be considered a personification of the evolutionary forces of earth itself.

In fact, I wish to approach kundalini work as a fundamental practice and technology which can aid us in developing further psychic connection, which, as our experience of psyche and being deepens and expands, can open us to experience of "genius" and other aspects of a more profound compassionate and creative life.

More and more, as time goes on, fields of study and research which once were seen as antithetical, or simply as strangers to each other, are interpenetrating in novel and synergistic ways. Subatomic physics and mathematics have become increasingly infused with mystical and religious views, allopathic medicine is beginning to accept the body geomancy of acupuncture, etc. This kind of "blending" is perhaps evidence that our consciousness is becoming more able to move between disparate conceptual systems and logics without having to fixate upon one as more "real" than another. This ability to move shamanically between multiple realities is one mark (or symptom) of genius and points toward a deepening of psychic experience.

However, one of the unfortunate consequences of the "blending together" can be a reductionism: for instance, the assertion of certain psycho-biologists that the only purpose of embodied human existence is to serve as a vessel of the replication of DNA, or that all mental illness is biochemical in origin, or that all religions and religious paths are really the same thing. This type of fusion of perspectives actually denies the ontological diversity of consciousness, fosters closed-mindedness, and tends to invalidate creativity and uniqueness.

The reason I am bringing this up is that I wish in this paper to "blend" kundalini process with the body and with psyche--to point out that they are not exactly different, or divergent, realities; rather, that these perspectives synergistically complement each other even as they also have their different faces. Further, the experiences of kundalini

lini, of psyche, the phenomenological faces or actualities which arise in image in kundalini work and their interactions are completely unique to each individual. It is very easy to rob psyche of its power to transform us by creating some sort of externalized system or ordering concept, through which and by which ego-consciousness may subtly solidify a dualistic stance which places more emphasis on the structure of logic than on the actual experiences of transformative process.

From this point of view, it is important that kundalini energy and Kundalini, as Goddess, are seen as *utile* metaphors of great power, ("utile metaphor" also implies tremendous psychic relevance, energy, and aliveness). In terms of inner work, it is the imagistic and metaphoric capabilities of creative imagination that provide the necessary connection with psychic energy. Existential, scientifically objective proof of kundalini energy, while important, remains a side-issue in terms of transformative work.³

Gopi Krishna has said that "Kundalini energy cannot be awakened by any force applied by a human being...it must awaken by itself...It is by an impulse from within...we feel an urge...to know ourselves or to fathom the mystery of existence...it comes from...an interior source which existed before the Egyptian or Indian civilization...from our interior depth: from kundalini itself."⁴ From the first, Gopi Krishna is indicating the kind of relationship that we must have in order to relate with the experience of kundalini at all. We must be able to relativize our sense of egoic strength, our "reality orientation" and understand that in order for kundalini to serve us we must first serve her. Instead of trying to manipulate or conquer we need to learn to be still, to go within and listen. This is a very similar process to that of any sort of preparation necessary for allowing the deeper levels of psyche to reveal themselves to our waking consciousness, as for example in the practice of active imagination in Jungian psychology and various styles of contemplation and dreamwork.

Unfortunately, our Western culture and consciousness has become abysmally cut-off and alienated from the realities of psyche and psychic depth. It is for this reason that meditating upon impersonal or abstract (spiritual, religious or other) symbols may have only a limited evolutionary effect and may actually, at a certain point in our growth, be an obstacle or damaging.⁵ We may be separating ourselves from that which gives us psychic meaning--our soul. (In the Greek, "psyche" and "soul" are synonyms.)⁶ It is through our psychic roots, our interior depth, that kundalini is born to our consciousness.

Psyche, as we conventionally use the term, arrived in our consciousness with Freud's theoretical development of the unconscious and especially his drive-theory which has to do with libido--a word describing "instinctual energies and desires...willfulness, lust, and the sexual instinct."⁷ In the 20th century, Psyche first showed up as a craven thing,

Experiential Kundalini Technologies

tainted with repression and sin; this oddly echoes the way that Kundalini has been perceived: both as a subject of intense fascination and also a debauched and even satanic preoccupation.

It was Jung who gave Psyche her beauty in the realm of psychological thought and, through the explication of the archetypes, gave us a vision of Psyche as autonomously creative, having infinite depth and a transpersonal language, as well as prophetic and divinatory powers, among other things. It was Jung who said, to paraphrase: "It is Man who exists within Psyche, not Psyche who exists within Man."⁸

In recent time (since the 1960's) into the present, the school of Archetypal Psychology, an outgrowth of Post-Jungian thought led by James Hillman, has stressed the importance of personifying transpersonal energies in encountering psychic depth. The school of Archetypal Psychology emphasizes that archetypal phenomena aren't merely eternal, static patterns or symbols, but appear to each individual in a unique phenomenological embodiment.

In all of Hillman's work there is a perspective in which we are encouraged to regard subjectively inner psychic experiences as having a similar kind of ontological validity to at least that which we give our own bodies and the external things of the world. When we begin to accept this awareness, the aliveness and independence that comes with such actualized psychic life, we become more able to liberate Psyche from our ego-reality-control framework. It is this work and the relationships that develop out of this work which can also be called the "cleansing and purifying of the chakras".⁹ This opening and cleansing of the chakras allows kundalini energy to flow more freely through the human psycho-physical energy system.

I wish to pursue the connection between kundalini and psyche for two reasons. The first is that Kundalini, as a Goddess, a personified holder of evolutional energies, automatically puts us into a qualitative relationship in the most intimate and personal ways: she is the bringer of form (embodiment) and she surrounds, penetrates, and fecundates us as Earth, as nature. To become more conscious of our relationship with kundalini-shakti is therefore quite important. The second reason is that in order to have a relationship there must be substance or "material" to work with, in the form of image, emotion, sensation, etc. Kundalini, as she moves through various chakras, activates all sorts of psychic experiences, some quite dark or repressed, others possessing visionary qualities of insight and revelation far beyond the framework of our routine, normative consciousness.

If we wish to explore experientially any method of transformation involving the root-forces responsible for our arising in form, both psychologically and biologically, then we need to ask ourselves, "How does one approach a Goddess?"

Acknowledging and developing this relationship is a deeply psychological matter, and it is a psychology which we have largely lost over the centuries. Painfully, this relationship is often begun out of an experience of intense frustration, psychic panic, depression or near madness. We experience a sense of loss we have no words for, an absence where there was felt to be a heart. It is in this way that our relationship often begins, and one metaphor for us perhaps comes from the beginning of the Greek myth of Psyche herself: "Latent within all is the psyche, straining to awaken; and this psyche, as the old tale tells us, was a beautiful, moody, suicidal, rather inexperienced girl. In naive relation with her sister and the Goddesses...The path to the wisdom and folly of...humanity is through the cultivation of...psyche itself, still symptomatic, still labile and unknown. And at the core...is the irresistible beauty of that most beautiful of all created forms, Psyche. Erotic desire is always toward the beautiful...that which attracts us most of all, even more than the Goddess of beauty, Aphrodite, is the moral, Psyche, the moral human psyche."¹⁰

It is to the love of our own soul that kundalini energy directs us, for in a fascinating way, it is the unfolding depth of our own psyche which connects us to both our most intimate, cloistered places and to the larger psychic vessel, the world, and the universal soul¹¹ out of which Kundalini, as Goddess, arises, along with numinous, archetypal and mystical experience. Through this development of inner space, time, and imagination, the psychic world comes into actuality. Light is born. There is a coming-into-being of the psychic realm or a new aspect of it.

This aspect of universal soul, psyche in its widest sense, merges with Gopi Krishna's description of a prana-shakti: "We are only a projection, a small projection, of a great intelligence which animates our bodies. And that intelligence is prana-shakti, the creative energy of the absolute. We have to accept this first, before we can understand Kundalini: that in every human being, in every form of life, there is an intelligent energy about which we have no awareness. Nor can we have any knowledge of it through our senses. It is an entirely different element of creation. I call it energy just figuratively--otherwise it is something which cannot be defined in our language. It is something totally foreign to us. It is this energy working in our body which gives us our life. And it is this energy (prana-shakti) which is responsible for the activation of the Kundalini mechanism."¹²

I would like to turn now to the topic of integrating body, energy, and psyche. When we look at our hands we are familiar with the orientation of the joints and the number of fingers, but in a sense, our hands also caress the skin of our understanding. It is through this capacity for touching phenomena and for learning and practicing new ways of touching that we begin to have a sense of what our hands

Experiential Kundalini Technologies

are capable of, a sense of their nature and psychic capacity. Hands, in this sense, are a metaphor for applied attention. Often attention is conceived of as a purely intellectual act, as something neutral or abstract. However, in developing our awareness of kundalini energies and psychic reality it is important that we care to touch, and further, that we explore the sensations of that which we touch, just as we would explore the body of the beloved.

At certain times when we are deeply involved and psychically in contact with some activity, kundalini will spontaneously arise, as in this instance:

Shortly before her 17th birthday, Rosalyn Tureck was playing the Bach fugue in A minor from Book I of the Well-Tempered Clavier when she lost all awareness of her own existence. As she came to, she recalls, she saw Bach's music revealed in a completely new light, with a structure that required the development of a novel piano technique. Over the next two days she worked out this technique on four lines of the fugue and then played it at her lesson. Her teacher told her that it was marvelous, but impossible, that it couldn't be done. "All I knew", says Tureck, "was that I had gone through a small door into an immense living, green universe, and the [only] impossibility for me lay in returning to that world to the world I had known."¹³

An intuitive description of this above process, using chakric terminology might go like this: As Ms. Tureck was playing, kundalini energy in her body was activated and began moving out through her palm chakras (relating with the 5th or Will-Spirit Body) and her finger-tips (which relate with the 7th or Divine Body). As she continued to play, kundalini, moving up through the central channel further activated her navel chakra, (which related to the 2nd or Emotional-Astral Body), and continued up the spine moving through the Compassionate-Heart chakra at the thymus relating to the 4th or Intuitional-Compassionate Body and the 6th or Soul Body. As these chakras were cleansed and opened, kundalini energy ascended to the third eye (between the eyebrows, further activating the 3rd or mental body), then to the sixth eye about at the normal hairline and having to do with root-matrix visionary perception), out through the 7th eye (about four fingers width behind the sixth eye, called the Dharma or Wisdom Eye, where there is a soft spot on the head) and then through the Crown chakra which related with the Divine Body, at the top of the head). Taken out of her normal consciousness, Ms. Tureck moved into more subtle and collective or universal planes of psychic consciousness from whose spheres highly condensed crystallizations of knowledge are available, as well as all sorts of mystical, revelatory, and "divine" experiences. (The description above is highly simplified and I apologize to those who might have trouble with some of the terminology.)¹⁴

The Academy of Religion and Psychical Research

Doubtless Ms. Tureck was having too marvelous a time to notice some of the subtle movements of psychic and kundalini forces, and if she had focused upon them too strongly she would not have had the experience at all. Certainly, in my experience, a loss of spontaneity and a lack of poetry in the moment tends to block or abort the liberation of kundalini energies and deeper contact with psychic reality.

This is one of the paradoxes of practice: as we become more conscious of subtle energies and their movements the ego starts to feel it knows something, and attempts to "fix" that knowing. Our expectations (of something special happening) tend to increase, or we may become proud of our efforts and cling to a sense of accomplishment. These habitual dualistic notions naturally arise out of practice and hamper true creativity and a straightforward engagement with the phenomenal world. Yet it is by working through and with these obstacles that the greater possibility of being able to let-go of and to dissolve our fixations and even our ever-so-attractive inspirations comes about.

Ms. Tureck's experience was marvelous: a gift in her life and a gift to us all. Yet one gets the feeling that this journey, a mark of genius, was possibly a one-time thing. This is an unfortunate circumstance that we may be able to change. One of the great benefits possible through familiarity with kundalini practice is that the above described kind of experience can be more easily replicated. All that we love, everything that we really care to be engaged with, activates kundalini energy. As students of the kundalini-shakti, working in our various fields, we may eventually become the teachers who impart to new learners methods whereby their basic sense of occupation (in whatever endeavor) can become more creative and transformative. How wonderful it would be, if someone like Ms. Tureck, teaching music, was able to impart practices to students that through the conscious activation of internal energies, could encourage the experience of revelation and the phenomenon of genius while playing.

Part of the goal of working more consciously and actively with kundalini energy is that we truly can become masters of these energies, not in the sense of ordering or controlling, but rather that of co-creating, of aiding the process of channeling or re-channeling psycho-physical energies and more consciously transforming our experience.

As we become more familiar with chakra functioning and the various psychological issues residing around chakric locations, overall, a greater sense of freedom can be felt, which manifests in an ability to more consciously choose at a deep level, where and how our arising and evolving energies are to be directed in any given moment or situation. It becomes more possible to "go beyond", even in daily life, and to integrate revelational experience with the more routine necessities of our nights and days.

Experiential Kundalini Technologies

Due to limitations of length in this paper I am not able to do justice to even a partial description of kundalini practices. Nevertheless, in order to concretize some of the ideas already presented, I would like to outline a basic preliminary (and quite effective) methodological model of practice which involves visualization and becoming open to the reception of chakrically located psychic information.

Lying down in a quiet place, close your eyes and relax your body. Let yourself become aware of your life-energy, whatever that feels like to you. See if you can get into the sensation of floating; let this merge into a sensation of floating and sinking at the same time. You are now in an altered state of consciousness. Let your mind drift. Don't worry if you feel that you have dozed off for a moment or if you catch yourself thinking about something which feels irrelevant to what you're supposed to be doing--you probably needed to think about it! When you feel deeply or reasonably relaxed and ready, bring your consciousness/attention to the creative/sex chakra (about 1 in-1.5 in) below the navel.) Massage that area a little bit. Also it may help to bring your breath to this area.

From the lower lumbar vertebrae, just above the pelvis, visualize the stream of energy moving from this area of the spine, through the chakra and out, beyond the body. Relax! Keeping your attention focused on the chakric region, at the same time let your mind drift. Allow a sense of "twilight consciousness." (Here's a little equation for the latter: Twilight Consciousness = Distracted Attention + Suspension of Belief + Non-expectation + Imagination). After a time, voices, images, colors, or sensations (like heat or cold, etc.) may come to you. You may get lost in certain thoughts.

Spend 5-10 minutes doing this, then come back into your body. Do some stretching for a minute or two to integrate the experience--this is important! Write your thoughts and observations of the experience. You may want to try this exercise with the other main chakras. (For further practice instruction see Ms. Paulson's work mentioned in the endnotes or see a qualified teacher.) This practice is not dangerous; however, you might feel some disorientation afterwards. It is very important to give this sort of contemplative practice its necessary time and space.

More than anything else, kundalini practice is an individual art form and an aesthetic experience. By becoming receptive to what is closest to us, with a sense of gentleness towards the process, whole universes may be discovered and the ways in which we touch our interior heart, our precious psychic life, have the capacity to profoundly deepen and transform our life and the lives of those around us.

¹Hillman, James. The Myth of Analysis. New York, N.Y.:Harper and Row, 1978. "Diotima leaves the matter ambiguous in her definition of love: engendering by beauty in both body and soul, or in body, or in soul." p. 65.

The Academy of Religion and Psychical Research

²Genevieve Paulson is the founder and director of "Dimensions of Evolvement", a growth center located in Melbourne, Arkansas.

³The energies of Kundalini have been described as being "etheric": composed of subtle forces which have heretofore eluded the routine instrumentation of our present science, though the cutting edge of scientific observation is bringing in new evidence. There is one rather exact parallel in our time to this seeming predicament of what some say most firmly is a reality while others, calling themselves "pragmatic", go so far as to lay ridicule upon any one who could believe in such a "fanciful" force which does not yield to scientific measurement: this parallel is that of the psyche.

⁴Krishna, Gopi. "The Awakening of Kundalini: An Interview with Gopi Krishna". The Phoenix Tapes. Kundalini Research Foundation, 1982.

⁵Hillman, James. "On Soul and Spirit". The Common Boundary, Vol. 6. Issue 4. (July/August, 1988) pp. 5-11.

⁶For an excellent psychological definition of "soul", see James Hillman's Archetypal Dictionary, A Brief Account. Dallas, TX.: Spring, 1985. pp. 16-17.

⁷ The Random House Dictionary. Unabridged. New York, N.Y.: Random House, 1967. "Libido", p. 826.

⁸Hillman, James. Anima: An Anatomy of a Personified Notion. Dallas, TX.: Spring, 1985. "Man is in the psyche (not in his psyche.) p. 127. See also, p. 826.

⁹Paulson, Genevieve. The Chakras of the Seven Bodies. Melbourne, The Orange Eye Pub. Co., 1987. For a comprehensive explanation of cleansing and purifying the chakras through kundalini energy visualization.

¹⁰Hillman, James. The Myth of Analysis. p. 52-53.

¹¹Arguelles, Jose. Earth Ascending. Boulder, Co.: Shambahala, 1984. Also, Mayan Factor: The Path Beyond Technology. Santa Fe: Bear and Co., 1987. Dr. Arguelles posits a geomantic "earth mind" which connects with individual and galactic intelligence.

¹²Krishna, Gopi. Op. Cit.

¹³Weisbord, Stefi. "The Spark: Personal Testimonies of Creativity". Science News. Vol. 132 (11/7/1987). P 298.

¹⁴Paulson, Genevieve. Op. Cit.

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KUNDALINI AND MYSTICISM

Mary Carman Rose

If kundalini is universally relevant to mystical experience, then it is also relevant to all (or to most) inquiry into the nature of reality. Perhaps, then, kundalini can be illuminated by relating it to several widely accepted philosophical dicta which have metaphysical and epistemological significance.

My thesis is that, given the Hindu teachings concerning the nature and importance of kundalini, it may be fruitful to interpret diverse forms of mystical experience as various types of expression of the activity of kundalini and then to use several ancient and widely accepted philosophical dicta to identify possible roles of kundalini in philosophical and religious investigation of areas in which mystical experiences have made contributions. I offer this thesis as hypothesis--i.e., in so far as it is found to have value, it is intended to be corrected, developed, and supplemented as we come into possession of additional experiences, concepts, and conclusions pertaining to the relations between kundalini and mysticism.

INTERDISCIPLINARY NATURE OF THIS INQUIRY. We are concerned here with a topic that cuts across several areas which are also investigated separately--e.g., world religions, the nature of creativity, psychology, and spiritual development. As area of inquiry, moreover, the relations between kundalini and mysticism are intrinsically interdisciplinary, the areas which contribute to it being deeply intertwined. The study of kundalini and mysticism is also ecumenical. For we are necessarily concerned with all forms of mysticism which are found in the great world religions as well as in the spiritual paths which we are only beginning to study (e.g., African religions and the diverse beliefs of the native Americans). We are also concerned with those about which we may never learn very much which is acceptable in terms of contemporary academic standards (e.g., those of the Celts or the Pythagoreans) and with those spiritual paths which have not usually been interpreted as religions (e.g., the teachings and experiences of Socrates as reported by Plato and also the teachings of several forms of neo-Platonism, notably that of Plotinus).

KUNDALINI AND MYSTICISM AS CONTEMPORARY AREAS OF INQUIRY. To glimpse the initial structure and import of this study we must have some facts concerning the several forms of mysticism. And fortunately during the past several decades mysticism has become an accepted area for academic study, although there is now considerable disagreement concerning differences and resemblances among types of mysticism and concerning possible hierarchical arrangements among diverse types of mystical experience. But these disagreements are themselves evidence of considerable knowledge of mysticism and interest in it. The case is different with

kundalini. Only recently have we in the West begun to develop an academic interest in kundalini. While there are today a number of volumes on kundalini, their exposition is for the most part given in terms of Hinduism, which will have to be modulated to the requirements of modes of investigation which are yet to be worked out.

SOME COMMENTS ON MYSTICISM. As preparation for development of a hypothesis pertaining to kundalini and mysticism, we begin with some facts, interpretations, and questions concerning mysticism. As first step I will characterize mystical experience as an individual's direct encounter with an aspect of reality which is normally concealed from everyday experience of the common sense world and which is taken to be fundamental reality within his own spiritual path. On this characterization how are intuition and psychism related to the mystical? If we stay with Theravada Buddhism, Sankara's Vedantism, Christian mysticism, Kabalistic and other forms of neo-Platonist mysticism, or Sufism then perhaps we are dealing with distinctive modes of perception of what is interpreted as ultimate reality. But if we focus on neo-Confucianism, Shinto, Zen and some of the African and native American spiritual paths, then from some perspectives at least the intuitive and the psychic seem fundamental, while the interest in reality seems to be de-emphasized. Within this study I will presuppose as part of my hypothesis that what we call mysticism involves much intuition and frequently is interlaced with the psychic, but that intuitive and psychic experiences need not include the mystical.

There are marked differences as well as significant, suggestive resemblances among mystical experiences, and these differences seem to divide types of mysticism from each other and thus to provide means of classification of the mystical experiences of the manifold spiritual paths which occur at many times and in many places of the world and perhaps throughout the world.

To begin, then, with differences among mystical experiences, I suggest that each spiritual path which gives at least some of its followers some degree and type of mystical experience is, in effect, exploration of a limited aspect of reality: e.g., the transcendent God; supersensory aspects of reality which are not the transcendent God; or hidden aspects of nature. These include the Shinto intuition of the presence of spiritual beings within nature; the throne mysticism of the Kabalah; the direct encounter of the Beloved in Sufism; the Zen person's intuition of the inwardness of some other-than-human form of life; the Christian's encounter with the "heart of the eternal which is wonderfully kind"; and Diotima's mystically achieved knowledge of beauty absolute, as reported by Plato (via Socrates) in the "Symposium." As I have suggested, perhaps the explanation for this diversity is that different kinds of mysticism are based on different aspects of reality, while the experiences themselves have in part been possible because of a distinc-

tive type of spirituality, commitment, and hope within the individual.

But what of resemblances among the findings of the various spiritual paths that in some sense incorporate mystical experience? That we will find resemblances may be hypothesized on the presupposition that reality is one and that, hence, there are family resemblances among the various aspects of reality known in mystical experience. And I think that we do find such resemblances, but few, if any identities among the spiritual teachings deriving in part from mystical experiences and also prescribed in the diverse spiritual teachings. First, I suggest that we find a definite axiological orientation among the mystical paths. That is, values seem to be everywhere relevant within them. When we have found our own spiritual path we may be able to say that we "love" its teachings because it answers to our valuational needs. Certainly in those teachings we begin to find our spiritual peace, albeit the experience of finding our own path may at first be unsettling to us.

Second, although, as I have just suggested, these values and their correlative ethics and spiritual principles which they prescribe, are by no means identical, neither are they without apparent resemblances to each other. For example, we do not know that the Confucian "Do not do unto others as you would not have others do unto you." stands in close analogy with Jesus' Golden Rule; but given what we know of the background and intentions of both Jesus and Confucius there is basis for asserting that it is fruitful to compare them as well as contrast them. Again, there are the Theravada Buddhist eightfold path as well as five roadblocks to spiritual development; the Taoist "The sage who puts himself last becomes the first"; the Hindu "There is one God and all men are his children; one day we shall all stand before his throne as brothers.;" and Jesus "Love your neighbor as yourself." which is also present in the Pentateuch (albeit perhaps with a different meaning from what it has in the New Testament). All these, and many others, seem to support the hypothesis that cooperation, brotherhood, and good will are not without a basis in reality.

FOUR HISTORICALLY SIGNIFICANT DICTA. Associated with the many spiritual paths; their diverse teachings concerning reality; and their possibly shared axiological orientation, there are several beliefs which undeniably are widely accepted throughout the world. Further, perhaps we do not at present know all such beliefs, and probably we are not yet prepared spiritually and intellectually to recognize them even when we encounter them as shaping commitments and actions. I will discuss four of these widely accepted beliefs which, when they are synthesized with the Hindu teachings about kundalini, may provide valuable insights into patterns of man's relation to reality which arise from and are supported by kundalini and its relation to mysticism. First, however, a brief comment concerning the language it is appropriate to use in articulation of these four beliefs.

The very fact that they have central roles in many cultures means that they have been given different linguistic expressions and that the concepts which they make use of have been known by many names. In what follows I will draw upon the familiar terms that have long been used to identify these in the Western tradition.

1) THE BONIFORM NATURE SEEN AS ESSENTIAL TO INQUIRY INTO REALITY. There is the widespread belief that a specific wholistic development of the self--i.e. of the mind and spirit--is necessary for successful investigation of reality. Thus, one theme in Plato's "Republic" is that the philosophers, who are charged with the investigation of the most fundamental truth as this is understood by Plato, are to be educated spiritually, morally, and aesthetically as well as intellectually; and because the community Plato is describing is not to be a spiritual pluralism, they must be prepared for their investigation and use of their knowledge by careful discipline and spiritual direction. Other examples are not far to seek. The Shinto tradition fosters development of a spirituality the roots of which are seen as inherent in the objective world. Numerous Hindu writers speak about the need to love truth as a means of learning to know God. Bonaventura gives a Christian interpretation and adaptation to this concept in his admonition to remember that it does not suffice to read without humility, to investigate without love.

To name the central concept inherent in this belief I have chosen a term given to the West by Plotinus: the boniform nature, which Plotinus believed to be a development of the moral/spiritual nature that is correlative to the axiological orientation of reality.¹ The values espoused by the boniform nature are those grounded in the aspects of reality to which the individual is religiously committed. The self so shaped spiritually is at home in its own sphere of reality. Like knows like. The relevance of the boniform to kundalini continually comes up in discussions of the latter: e.g., Gopi Krishna speaks of the need to enter upon the path to enlightenment and suggests the development in one's self of "human attributes", the first of which is love.²

(2) The second dictum and the concept central to it most Western thinkers have learned from the Platonic Dialogues and the neo-Platonist tradition. The concept is eros which Plato identifies as a powerful driving, dynamic, fundamental aspect of the human self.³ Thus: "Eros, for lack of good and beautiful things desires those very things which he lacks." and "Eros is a great spirit... interpreting and transporting...divine things to man..."⁴ According to Plato, one expression of eros is the sexual nature, but it becomes clear that in the thought of Plato and the neo-Platonists sexuality is by no means the only, the most fundamental, or the most important expression of eros.⁵

Some features attributed to kundalini suggest a close tie between kundalini and eros--e.g., the central role given

to sexuality in the Tantric yoga account of kundalini and the fact that within Platonism sexuality is one expression of eros. But a close tie between kundalini and eros is also strongly suggested in the fundamental roles given to both in the human self.

3) The third concept is that of the objectivity of truth, goodness and beauty, while the dictum is that the most fundamental truth pertaining to reality is the locus of important (and for some thinkers the most important) beauty and its possession is the highest good. This is also found in Platonism and throughout the neo-Platonist and Christian Platonist traditions which have continued until the middle of this century.⁶ Augustine speaks of God as the source of beauty as well as of truth; Ficino speaks of God's relation to beauty; and C.S. Lewis, who wrote as a Christian Platonist, constantly stresses the importance of beauty in human life and unites beauty to the divine. Gopi Krishna finds beauty everywhere in nature and in the satisfaction that this affords him there is great goodness.⁷

• (4) There are the concepts of microcosm and macrocosm and the dictum "Man is the microcosm". This dictum is well known in many areas of both East and West and within these occurrences macrocosm has various meanings.⁸ In Western thought it usually pertains to the fundamental nature of the physical world, whether known to man or not. In Eastern thought it usually refers to reality, whether sensory or suprasensory, which is relevant to human concerns. Thus, in examining the historical meanings and credentials of "Man is the microcosm" we are drawing together assertions from many cultures and spiritual paths which have received little thorough-going contemporary academic attention. But this fact need not deter us here. We will take "Man is the microcosm" to mean that the fundamental structure of the physical world is also foundational in human nature.

I suggest that these four dicta together with what we have learned about kundalini provide the following hypothesis: If kundalini gives rise to and requires for its proper use the boniform; if kundalini is the basis of creativity in many and perhaps all intellectually and spiritually significant areas for which by tradition the boniform nature is required; if everywhere kundalini brings about, increases, and sustains the awareness of beauty present in truth and goodness; and if kundalini leads man, the microcosm, into creativity in the study of objective reality, then perhaps kundalini is at least one of the ways that the microcosm is put in touch with the macrocosm.

SOME QUESTIONS PERTAINING TO THE FOREGOING. (1) If kundalini is a source of creativity, then it is a factor in creative inquiry into reality. But assuming that kundalini is either the or an instrument of discernment of the nature of reality, how shall we account for the differences among the conclusions of such creativity? Even among the Hindus, some of whom have given a knowledge of kundalini to the world, there are irreducible differences--e.g., those among

the views of Sankara, Ramanuja, and Aurobindo. Then there are the differences between Zen Buddhism and Theravada Buddhism and between classical Confucianism and classical Taoism. And there are the differences between the creative inquiry of Aristotle and Plato which are of central significance to the differences among the Aristotelian and Platonist interpretations of teachings of the three Western monotheisms. Does kundalini have the same roles in each of these types of creativity in inquiry? Is kundalini always centrally important and a sine qua non of such creativity or are there other forms of creativity in which kundalini is either not present at all or present in a relatively minor fashion? In the creativity which is the study of reality does kundalini sometimes, always or never perform this role with the help of other aspects of man or of other-than-human aspects of reality--e.g., such as the Christian view of the Holy Spirit?

2. Given the fact that there are many kinds of mysticism and given the claim that kundalini is an essential instrument in mystical experience, then apparently kundalini adapts to the many areas of inquiry in which individuals encounter mystical experience--e.g., the Zen person's satori in respect to his present situation in the world; the neo-Platonist's encounter with archetypal reality; or the Christian's encounter with the God-Head.

Then, is kundalini in each of us oriented toward our personal spiritual home--e.g., toward the love of Christ who points the way to the Father; to the Shinto discernment of the universality of kami nature; to the Zen person's kensho? When we glimpse our potential spiritual home, does this bestow on us a mode and degree of wholistic development which includes some kundalinic awakening? And, if this is so, is this kundalinic arousal and subsequent spiritual development different for each person? Can any generalizations be legitimately made about this process? What of the person whose spiritual path leads him from one commitment to another, until he finally comes home spiritually to a view of reality which satisfies him and which becomes his life commitment? Does kundalini point him to each of these in turn?

3. If Kundalini is at least one instrument in the creativity necessary for inquiry into reality and if it thus serves all spiritual paths, then does it follow that kundalini is also an instrument which accomplishes that more fundamental, more extensive, creativity which synthesizes the insight supplied by the diverse mystical encounters with, and intuitions, into reality? If these suggestions have merit, it is important to ask by virtue of which wholistic preparation for inquiry the thinker becomes capable of this synthesizing creative step.

(4) What is the relation between the arousal of kundalini as essential to the thinker's creativity in inquiry and his preparation for his use of that aroused kundalini? This preparation will include his formal educa-

Kundalini and Mysticism

tion; his life experiences and his mode of interpretation of them; his talents and interests; his ideals and his faithfulness to them; and his spiritual gifts and spiritual lacks deficiencies. In the many cases where the preparation seems to have been intended to make possible the eventual creativity in inquiry which the thinker accomplishes, how are we to account for the apparent telos of the preparation?

5. Does the arousal of kundalini have moral and spiritual effects? If so, which type or types of effects does it have? We have seen that, as desiderata, these effects are not the same among the world religions. Which of these, if any, does kundalini foster? If as I have suggested, kundalini is an expression of eros, then kundalini is an expression of one dimension of love. But love as eros has several objects and makes several types and degrees of demands on the individual. In addition, eros and agape (or at least opportunities for agape which the individual may, in fact, reject) often exist together in the spiritual nature of the individual. There is love of self, of our amicable good friends, of our closest ties. There is love of our ideals which we have not yet achieved. There is love which gives of our opulence and stability. There is the love which gives at a great personal sacrifice. And there is the Christian's aspiration to learn to love the enemy, the person who "despitefully uses" him.

6. Can the individual inspired by the creativity made possible by aroused kundalini live a wholly private life in which his extraordinary experiences benefit only himself and perhaps those very close to him? Surely some have wanted to share their gifts, Gopi Krishna being one such person. Is there included in kundalini an impetus to share? Does one pay a price for limiting his sharing and using his gifts for personal advantage?

CONCLUSIONS. 1. There are now, and have always been, a variety of spiritual paths--i.e., of commitments, of religious perspectives on reality, of ways of finding fulfillment in cultivation of a set of values, hopes, and loves. Many of these paths provide their own distinctive type of mystical experience. Each of these has been spiritually and intellectually fulfilling to some persons, but only to some. If kundalini is an instrumental of spiritual and mystical fulfillment, then kundalini must be capable of many types of teleological activity within the developmental process of the human spirit.

2. We know now that each of these spiritual paths has provided the ecumenical scene with one or more concepts and beliefs useful to many thinkers and perhaps ultimately useful to all. Such concepts and beliefs may legitimately be seen as "belonging to the world". Examples are yoga, the Tao, Kami nature, yin and yang, Karma and dharma, the Torah, as well as the four that I have stressed above. A corollary is that mysticism is properly included in this list; and there is a high probability that kundalini is to be included also.

3. Our knowledge of kundalini is not *a priori*. Rather, it is based in experience as interpreted by specific aspects of Indian understanding of reality, man, knowledge, value, human life and the divine. Likewise, our claims of the roles and activities of kundalini in non-Indian spiritual paths ought not to be *a priori*. Rather such conclusions ought to be derived from experience and understood in terms of the world-view and view of man from which the kundalini experience has arisen. Specifically, the *a priori* view that the inter-relatedness of kundalini, mysticism, and physical sexuality as taught in some types of Hinduism is of the essence of all mysticism, whether Hindu or non-Hindu, probably makes for serious, and even destructive, misunderstanding. For example, the ascription to the physical expression of sexuality of a major role in mysticism and creativity is apparently justified in some Hinduism, and particularly in Tantric yoga. But this is not adequate ground for illuminating in the same way whatever roles kundalini may have in any one of the three Western monotheisms; and it may not make for a non-reductive, non-distorting, open-minded inquiry into either mysticism, kundalini, or sexuality.

7. One obvious roadblock to communication and mutual understanding among those who investigate kundalini is the diversity of meanings given to certain crucially important words in the various religious traditions. Thus, "God", "reality", "soul", "good", "evil", "spirit", and "self" are recurring terms in any investigation of the philosophical and religious setting of particular kundalini experiences. Yet these terms have different meanings for different spiritual paths. In general, the requisite clarity and precision in the meanings of these terms are present in each of the views in which they are used. The same words, however, have different meanings in different paths. "God is consciousness" is acceptable in some Hinduism but not in Augustinian Christianity. Thus, at present there is need for knowledge of and respect for the various ways in which these words are used in the many diverse views of reality.

¹The concept of the boniform has had little academic attention in modern philosophy. The following primary source, however, provides very easy access to it. Philosophers Speak for Themselves: From Aristotle to Plotinus. Chicago, Ill.: Univ. of Chicago Press, 1956. Chapter VIII.

²Gopi Krishna, Kundalini for the New Age, ed. by Gene Kieffer. New York, N.Y.: Bantam Books, 1988. *passim*.

³"Symposium" in The Dialogues of Plato. Trans. by B. Jowett. New York, N.Y.: Random House, 1937. Vol. I. pp. 324-335; Steff.: 202.

⁴Ibid., p. 328; Steff.: 203

⁵Ibid., p. 330; Steff.: 205-206

⁶Ibid., p. 334. Steff.: 210. Also, on the theme of the philosophical and religious import of this particular interpretation of Diotima's

Kundalini and Mysticism

instruction to Socrates as reported in "Symposium" see Mary Carman Rose, "The Christian Platonism of C.S. Lewis, J.R.R. Tolkien, and Charles Williams" in Neo-Platonism and Christian Thought, ed. by D. J. O'Meara. Albany, N.Y.: SUNY, 1982.

⁷Op. Cit. Chap. VIII

⁸Like the other concepts and dicta I have stressed in this essay, "Man is the Microcosm" has received attention only from historians and translators. See George P. Conger, Theories of Microcosms and Macrocosms in the History of Philosophy. New York, 1922.

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THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
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KUNDALINI AND ITS RELATION TO TRUE LOVE

Francis Al Mantica

The understanding of kundalini and its relation to true love requires Gopi Krishna's two phase kundalinic awakening: the release of masculine radial chemical agents, followed by the release of feminine tangential chemical agents. Understanding as to how bio-chemical agents act as the source of psychic energies is found in Teilhard de Chardin's development of radial and tangential psychic energies. The relationship of the reproductive system to the brain and the consequent effects on human energetics can best be understood in light of an updated scientific understanding of the quantum physics of energy.

We hope we will be understood and, if necessary pardoned, for saying this, but we have the same reservations about kundalini that we have about nuclear energy. To ignore the potential good and known advantages is inexcusable, while to disregard the obvious dangers and the known consequences of its misguided use is suicidal at minimum and homicidal at maximum. How then to maximum its present known and proven advantages and minimize its devastating consequences? We propose (and this supports the theme of our conference) to demonstrate the connection of kundalini and the Judeo-Christian teachings concerning true love.

To minimize the dangers of a premature or non-synthesized, unbridled, de-feminized awakening of kundalini we must approach this magnificent source of psychic energy at the level where it is currently manifesting itself. And further, kundalini must be translated into a scientifically palatable, religiously acceptable and academically teachable contemporary reality. As we have studied it, experienced it, and synthesized our understanding of it with the scientific writings of Teilhard de Chardin, Kundalini is, at the very minimum, the male sex drive.

In the autobiography of Gopi Krishna we feel, for purposes of our studies relative to this observation, that the three most important aspects of the revelation granted to Gopi Krishna are (1) the fact of the separated two-phased flow of the vital energies; (In connection with this we pose this very serious question: What might have happened if the second vital energy had been released first?) (2) that the activities of the reproductive system are reversible; (3) that some part of the personhood of Gopi Krishna remained totally independent of the Serpent Power. Gopi Krishna willed the release of the second vital energy.

These three aspects of Gopi Krishna's traumatic experience give us more information about the nature of kundalini and the male sex drive than most of the other written information. And what they tell us squares perfectly with the Judeo-Christian revelation beginning with the Creation Story in Genesis through and including the descent of the Spirit of truth upon the Apostles.

Kundalini and Its Connection to True Love

We personally would have been uncomfortable with, and uncertain of, the information related by Gopi Krishna pertaining to kundalini if we had not first acquired an extensive knowledge of the scientific thoughts and writings of Teilhard de Chardin on "human energy" and on "the activation of energy."¹

Teilhard, with methodical, scientific accuracy demonstrated that energies in matter have psychical energy counterparts. He identified radial psychical energy and tangential psychical energy as the counterparts to gravity and electromagnetism. Radial energy, he asserted, has three properties: (1) oneness; (2) physical force; and (3) being capable of changing radial and tangential energy fields. Tangential psychical energy has the singular property of uniting.

Our own research and interpretation of these psychical energies is that radial psychical energy is the masculine energy and tangential psychical energy is the feminine energy. Synthesizing this scientific interpretation with the experiences of Gopi Krishna we are convinced that the first vital energy released by the Serpent Power was a masculine energy. Our observations relative to the history of sexuality, the male propensity toward physical force, and the creative accomplishments in the fields of art, music, and poetry as well as the reality of great religious leaders support the idea of radical energy being masculine. Tangential energy, as the energy which unites, qualifies to be called the feminine; and the feminine qualifies, as Teilhard puts it, "to be called love".

From the science of biology, we learn that the genetic code for male is designated by the XY factors and the genetic code for female is a double YY factor. Our thesis concludes that the person we have become accustomed to referring to as masculine is in reality neither masculine nor feminine but actually intended to be a synthesis of both. Translating this into the psychical definitions of Teilhard, we conclude that persons with male "space suits" are supposed to have the psychological disposition of radiential energy (a synthesis of radial and tangential energy.)

To whatever extent these two energies are out of "sync", an emotional imbalance will be in evidence. This is currently typifying the male members of the human family. The dispositions of murderer, thief, liar, anger, and all the physical violence that is taking place in the areas of terrorism are unsynthesized and unbridled, masculine, radial energy. We observe many of these emotional dispositions as being present in the physical make-up of Gopi Krishna before the calming influence of the second vital energy flow. This calming influence, of the tangential feminine energy of love, has been and is universally observable in the calming influence of a woman's love on an angry young man.

The Academy of Religion and Psychical Research

The present crisis of a rising incidence of sexual addiction as well as alcohol and drug addiction, all predominantly male inclinations, indicate at minimum, a psychical imbalance of energy. Addressing the extensiveness of sexual promiscuity, Teilhard categorically asserts that it is "wasted energy" which hinders the evolution process. This, in effect, is exactly that Gopi Krishna maintains, although for slightly different reasons.

The fact that Gopi Krishna experienced kundalini in its separated, analyzed aspects is in itself a monumental contribution to an understanding of kundalini. Accepting the scientific evidence presented by Teilhard de Chardin we can observe from Gopi Krishna's experience, the presence in men of a feminine physical energy and a corresponding counterpart feminine psychical energy or radial and tangential energy in what should be the synthesis of the two energies, "radiential energy". We further observe in Gopi Krishna's autobiographical account that the second vital energy, or prana, quieted the devastation of the first vital energy. If we for a brief moment, try to imagine what might have happened if the prana energy had flowed first we would find that we have a ready explanation for the tremendous rise in homosexuality, or the feminization of a man in the area of his sexual preference. This could be elaborated upon, but for purposes of this presentation we must focus on the facts as Gopi Krishna gives them to us.

The first immediate and initial effects of the first energy flow from the area of the reproductive system was a form of enlightenment. But this pleasant and enlightening effect was short lived. The devastation that ensued quickly halted the transformation that had begun with the masculine radial energy flow. We could safely conclude, we believe, that the masculine energy, the creative energy, is truth (or knowledge which is true in the absolute sense), since it brought enlightenment initially. But, without the spirit of truth--i.e., love--it soon ran amuck. Synthesizing these observations with Teilhard's conclusion that the feminine energy is love, we begin to perceive a reason for and can applaud the difference between a person with a male "space suit" and a person with a female "space suit". Precisely, we can say that truth, or knowledge which is true in the absolute sense, must precede love to be true love. Again, with Teilhard, the complete person is the synthesis of the masculine/feminine. But the synthesis must happen first to men and will of consequence happen to women, since we further contend, kundalini for and in a woman is different from what kundalini is for a man. This we can only, but safely, conjecture.

In the kundalini experience of Gopi Krishna we note that it was only after the two energies synthesized that his personhood achieved its full flowering. The radial masculine energy reached its full potential, the potential contact with the feminine tangential energy. In truth, kundalini, as witnessed by Gopi Krishna, demonstrates the full potential that is historically attributed to the

Kundalini and Its Connection to True Love

sublimation of the male sex drive. We are forced by the evidence of our witness to observe that it is the sex drive in the body of a person with a male "space suit". We cannot conclude from our present knowledge of kundalini that this same process is identical in a person with female "space suit".

We maintain, in the extended treatment of our thesis, that the male sex drive is precisely that: the male sex drive. By this we are claiming that the sex drive in persons with male "space suits" is a singular drive that is being expressed in three different phases: hetero, homo, and bi-sexuality. Taking the experience of Gopi Krishna we conclude that in heterosexuality there is evidence of a need to develop or cultivate the feminine tangential aspect of kundalini; in homosexuality there is evidence of a need to develop or cultivate one or all of the properties of the masculine radial aspect of kundalini; and in bi-sexuality there is evidence of a need to develop or cultivate a knowledge of the fact that sexual preference clearly indicates an awakened kundalini that is being wasted in the reverse flow of its intended higher, sublimated potential. That is, or organic nourishment to the human physical brain.

To translate the significance of kundalini into a Judeo-Christian context of true love, we need to do three things: 1) We need to translate life, and love within life, into concepts of energies. This we have briefly sketched above. 2) We need only recall our own transition from childhood to adulthood when we passed through our crisis of puberty which we maintain is the crisis of love. 3) We need to view the "personal" character of kundalini.

At puberty the kundalini awakening brings sensations of pleasure from deep within our "space suits". As a result, in early teens we become self-centered. We begin experiencing a type of ecstatic joy in the presence of a loved person and the "chemistry" is felt throughout our entire "space suit". This marvelous chemistry has to be an initial synthesized flow of kundalini; it turns an otherwise mundane world into a "cloud 9" experience of radiant pleasure. Most of us have experienced this transitory transformation in relation to another person.

Though nothing in our world changes, when we are in love with someone, even the air we breathe is friendlier. The power of true love turns an up-side-down world right side up. This radialient flow of kundalini is the foretaste of the sublimated male sex drive potential: the flow to the brain.

Were we capable of the full extent to true love, the love of enemies, of doing good to those who harm us, etc., we would begin to know the peace that the world cannot give, the peace that comes from the kingdom of love within all of us. The source of this physical/psychical realization is the Serpent Power, the kundalini, the Christ, if you will, or as we translate it, "the slumbering giant in every man

The Academy of Religion and Psychical Research

and the Woman of womanhood in every woman", dwelling in potency in the "within" depth of our space suits".

And lest we make light of the potential power of such Christian love, we need only observe that the practice of such true love is more difficult than the prescriptions for practicing of the various forms of Yoga.

The "personal" character of kundalini is our final consideration in the Judeo-Christian translation. Gopi Krishna describes the "absolute intelligence" displayed by the vital energies as they darted throughout his body. We must remember that it was his body that underwent a transformation and that it remained his body with all its personal characteristics. The transformation of Gopi Krishna's mind and love ability were also his mind and "heart". Gopi Krishna experienced a phenomenal expansion of mind and love ability but for all of this he remained Gopi Krishna. Kundalini worked with the person of Gopi Krishna. Kundalini was personal to Gopi Krishna. Kundalini was a presence WHO is personal. The intelligent vital energies were a personal presence to Gopi Krishna.

This is really saying that Gopi Krishna experienced a process. The process was real and the process had a universal character to it. And the process, undoubtedly, was a mechanism of evolution. But, were I, or you, or anyone else to experience this very same process, it would adapt itself to our individual personhood and would be experienced in a frame of reference that is personal and particular to our own frame of reference. In other words, kundalini can easily be translated into the "presence of Christ" within us. The important aspects of kundalini are, therefore, the location of the origin of the process, its relationship to the physical brain, and the evolutionary end results of the process. Kundalini, to accomplish this transformative and evolutionary process with the myriad of intimate, private manifestations necessary to accommodate each individual's personal frame of reference, must be intimately personal. It would be so intimately personal that it would defy identification to the same extent that infinite cosmic consciousness defies comprehension. Kundalini must be infinitely personal as well as infinitely conscious. Therefore One and the Same Personal Presence.

In concert with the personal, universallness of kundalini we must be ever so cognizant of the fact that this Personal Presence can be as gentle, as innocent, and as disarming as the smile in the eyes of a four month old infant. The historically dramatic and often bizarre manifestations of kundalini can easily mask the fact that it can be innocuously present in the playfulness of an innocent child. The challenge, therefore, to all of us who enjoy an understanding of this marvelous reality is to become as little children and thereby demonstrate through our intellectual understanding that kundalini is not an exclusive concept dreamed up by the elite.

Kundalini and Its Connection to True Love

The academically teachable contemporary reality of kundalini is the final translation to this presentation. Global consciousness is presently focusing on the problem of the aides epidemic. In a medical response to this killer disease our education systems have introduced a plan to present sex education in our school systems. The present outlines for such a program are designed to promote "safe sex". The program falls leagues short of its potential by not advocating the positive merit (for males) of reversing the activities of the reproductive system for purposes of achieving higher consciousness. We say "for males" because it can be demonstrated that feminine sexuality is a response to male sexuality. In the words of Teilhard de Chardin, "Virginity rests on chastity as thought rests on life."

Gopi Krishna spent many years trying to interest scientists in examining the reality of kundalini which he had discovered through his religious conviction, while Teilhard de Chardin spent many years trying to interest religious leaders in examining the reality of the discoveries he had realized from his scientific convictions. Teilhard is the scientific answer that Gopi Krishna was seeking and Gopi Krishna is the religious answer Teilhard was seeking. The "marriage" of the thought of these two giant intellects is a synthesis of the religious and the scientific.

By definition "religion" is that which "unites". By definition the "tangential feminine psychical energy" is that which "unites". And by definition "love is that which "unites". Science, as the masculine radial energy, is discovering the truth about the universe and has produced the radiation of nuclear and atomic energy. Science, as a method for discovering the truth, studies the outside, the "without" of the material, physical realities including the material, physical reality of our "space suits". Religion is the revelation of the "within" of the "without", and studies the spiritual psychical realities of our "space suits."

Eastern mysticism places emphasis on the "within" of reality, the feminine aspect of the Spirit of Truth. Western mysticism, which has parented scientific technology, places emphasis on the "without" aspects of revelation--e.g., the humanity of Christ. Both are valid. Eastern mysticism, however, without the "without" of Western scientific mysticism is anemic. Western scientific mysticism without the "within" of Eastern mysticism is heartless, empty, void.

The "without" without the "within" is materialism; the "within" without the "without" is spiritualism. Since both are valid, there is a need to spiritualize the material and materialize the spiritual. This is exactly what Gopi Krishna experienced with kundalini: the spiritual/material and material/spiritual interaction.

Energy is the key that touches both the "without" and the "within". Energy gives us an understanding of the

The Academy of Religion and Psychical Research

relationship of the "without" to the "within". Since the explosion of the atom bomb both Eastern and Western cultures have become aware of the presence of energy in the material world. Using the experiences of the Eastern mystic Gopi Krishna and his reference to the vital, physical energies of the reproductive system in concert with the Western scientific interpretations of Teilhard de Chardin and his references to psychical energies as counterparts of material, physical energies we have a ready vocabulary for interpreting religious revelation common to both hemispheres. From the Pope to the promiscuous, from the King to the kinky, from the intellectual to the illiterate, the ideas of energy are common references point. Kundalini is the source of the energy of both the without and the within of the "space suits" of the male members of the human family. As the psychical is emancipated, the physical is transformed.

Our human "space suits" are the product of two persons' "love making". The synthesis of the masculine, radial, vital energy and the feminine, tangential pacifying energy happens in the maternal womb. This synthesis is the result of the love between two persons, the interaction of the reproductive systems of parental love making. It constitutes the presence of kundalini in the parented offspring. The continued true love vibrations between the person with the male "space suit" and the person with the female "space suit" (the love of husband for wife and of wife for husband) nourish the kundalini in the offspring.

It is not the love of a parent for the child nor the love of the child for a parent that awakens the kundalini in the child, but rather the love vibrations between the parents. The male child, particularly, responds to the love of the husband for the wife and the wife for the husband simply because the male child has both the masculine and the feminine radialient energy which must be cultivated as a synthesis, as a parity, as an equality. The excessive love of the mother, which we term "smotherhood", cultivates an excess of the feminine energy in the male child resulting in the physical and psychical disposition of the homosexual preference. This lack of parity causes a disposition to addiction which can be sexual, and/or alcohol and/or drug related. Addiction, therefore, becomes a disparity, both physical and psychical, of the flow of vital energies known as kundalini.

Our youths are infatuated with technology of our science and by the increasing manifestations of "alien visitors" remarkable technology. It is imperative that religion and science become partners in order to outdistance the currently prevailing influence of anti-material and anti-spiritual forces that are captivating and terrorizing youths, anesthetizing and terrifying adults and building monuments to mediocrity.

Mankind's collective mission is to unite at the level of "heart", to learn to be obedient to the second commandment: Love thy neighbor as thyself; and to assist in bring-

Kundalini and Its Connection to True Love

ing human warmth to other intelligent life forms throughout all creation. This mission cannot begin until we get it as right as possible. Kundalini is the only known and proved intelligent explanation that bridges religion, science, and common sense (when synthesized) providing a method for bypassing our quasi justice system, our inadequate education systems, and our confused religious mythologies.

¹Pierre Teilhard de Chardin. The Phenomenon of Man. Trans. by B. Wall. New York, 1959. See also, Mary Lucas and Ellen Lucas, Teilhard: The Man, The Priest, The Scientist. New York, N.Y.: Doubleday, 1977.

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THE NEED TO ESTABLISH THE LINK BETWEEN KUNDALINIC AWAKENING
AND SEXUAL AROUSAL AS THE NECESSARY AVENUE TO
UNDERSTANDING THE "SPACE" ABOVE THE HEAD

Ponciana Olayata, Jr.

The study of a link between kundalini and sex energy can lead to freedom from ignorance, prejudice, and war. Understanding of the "space" above the head, referred to by kundalinic practitioners as sahasradala can then develop. This "space" above the head accounts for many gifts and skills and also for the need to worship a monistic deity. Ordinary people have this force but need to learn how to use it properly.

In this paper I hope to establish the link between kundalini yoga and sexual "energy" as being the prerequisite to world peace. I suggest this for the reason that the global "energy" needed to arouse respect and reconciliation in people of different religions and political persuasions is basic to the "energy" that kundalini awakens in the people of the world.

As most of you already know, Gopi Krishna aroused this "energy" within himself and objectively observed what it did for him. The awakened "energy" inspired his awareness of the "space" above his head (what kundalini yoginis call *sahasradala*), and the "space" became the "source" of his creative journalistic genius. This "energy source", which he had stirred through the practices of kundalini yoga is, I propose from awareness of it and actual experience with how and why it works, the same "energy" all human beings awaken for they have a nervous system that causes it to happen. Some are aware of it. Some are not. Many have a great variety of explanations for the awakening of this nervous energy". But, it is all the same "energy" he awakened, aroused and observed running through his nervous system from his genital organs to his brain, and, more importantly, to the "space" above his head. From his description, it seems clear that thousands before him and after him have gone through the same "mystical" experiences, so that "energy" is not new. "Mystically" oriented persons "see" this energy at work in other persons. These "mystics" belong to a long creative list. As examples, there are Moses, Patanjali, Vyasa, Shankarakarya, Buddha, Christ, Ramakrishna, Baha'u'llah, Confucius, Lao Tzu, Gilbran, and Gandhi. This creative list is very long, but it must be remembered that the "energy" can be misdirected towards negative and destructive goals, too.

Speaking creatively, Martin Luther King, Jr., used this energy in the area of social change. Mahatma Gandhi, Dr. Jose Rizal, Abraham Lincoln, and John and Ted Kennedy expressed this energy for creative political change. Others, like Gotama Buddha, Jesus Christ, and Martin Luther used the same energy to establish churches and religions. I suggest that what must become clear in these examples is not their differences so much as their creative similarity. They all

The Understanding of the "Space" Above the Head

did it to serve the human race. There was oneness in their purposes and their motives. I submit that they get that oneness from the "space" above their collective heads.

Gopi Krishna observed, as carefully as possible, within and without himself how the "energy" was born, how it was routed upwards through the nervous system, how it got to the brain, how it was fed and sustained, and finally how it got into the "space" above the head. And again, most importantly, he wrote lucidly about the clear understanding of the connection between this "energy" that was awakened and the control and proper use of sexual or reproductive energy as being a link between the simple biological need to reproduce and the need to worship a monistic Deity. I offer myself as a small proof that he was right. What is curious, is that once the energy was awakened and moved upward, the notion of "differences" was replaced by unity and the notion of oneness became fixed and entrenched when the energy reached the "space" above the head. I can safely say that the sense of oneness overcomes or overpowers the biological need to survive.

Thus, differences seem to disappear when realization of oneness reaches the "space" above the head. There is an experiential awareness that the "energy" was, is, and will be the same always. And I am personally convinced that it is this realization of oneness and sameness that confers immortality upon the realization of oneness. Why do I say this and why did Gopi Krishna confirm it through his own scientific observations in his own life? Because these are the proofs that "differences" exist only in our imagination. Permit me to go back to this observation in due course.

I begin to say, now, before I am misunderstood, that the energy I speak of in this paper is not humanistically created. It cannot be. The awareness of the "space" above the head is what brings about the conclusion that human creations alone are worthless without Divine intervention. So, it cannot be "energy" from a human source. I beg to say from my own experience, and a long detailed study of the lives of "mystics", that the "space" is where divine power works. That awareness (or realization) probably makes it mandatory that the study and practice of kundalini yoga must lead to the awakening of the space above the head or else the student and practitioner just dabbles in any or all of the branches of yoga. I humbly submit that any one can be guided by a small portion of yoga, but that person's ignorance of its totality...of its unitive power...will be enormous. I will emphasize this point here, for this knowledge, this awareness, has become a sticking point in the story of man.

To know the truth that clarifies life and existence and give it the meaning and direction (guidance) it cries for, the sages and wise men of history had to dig deep into what kundalini was saying about "energy". They had to "see" the biological need to survive and then the "mystical" need to worship a monistic deity. They had to learn to balance both

"energies" (the former biological or physical, the later spiritual or invisible to physical eyes) and thereafter, they had to learn not to care about their lives, for, like the birds in the sky and the flowers that bloom in the fields, they perceived that they could move "freely" about by faith and they liked the feeling freedom gave them over the physical need to survive. They learned to depend upon God's grace to sustain them. At this stage in their lives, as mystics, they invariably spoke to one world, one God, one family, one peace, one universe, for the spiritual of "oneness" occupied their attention, and this feeling, reinforced by reason, became their shield against the "princes of darkness" (ignorance) that covered the earth with the illusion (maya) of separation.

The explanation of men of God was simple: Man is now alienated from God. His penalty because of this alienation is a sense of separation. Therefore, instead of greening the earth, they will destroy it as an Armageddonic war. They, therefore, spoke of a heaven and a hell...a Satan and a God. And so, for ages and ages, the separation was complete and irreversible.

I submit that if these men of God are convinced of separation in "heaven" and on "earth", what happens to the leaders who are educated by them? Does it not become a long story of the Pied Piper leading mice to the water to drown...through music and dancing and good times?

Many "mystics" have managed to rise above the "institutions" and dogmatic concerns that the biological need to survive has forced upon them. I suggest very strongly that these "mystics" managed to live in the "space" above the head in spite of the vicissitudes of survival and they usually closed their lives living in that "space". What then am I saying in this paper that ties my own awareness to "unity" to the rest of the world? What "power" brought me to live in the "space" above my head? What "power" makes people who just want to survive, spiritual?

I submit that kundalini "energy" has been awakening its "power" since time immemorial, and it is always there ready to serve those who tap its reservoir because it is Divinely given.

One half of the explanation I propose in this paper is biological. The other half is spiritual, mystical, or mental. Balancing and harmonizing both parts is the source of respect and reconciliation of religious and political differences. This respect and reconciliation is what kundalini awakens. I am aware of it, and I believe so are many people.

What then is kundalini yoga and how does it awaken the feeling of 'oneness' in a world that is dualistic, pluralistic, separative? The following, I submit, both from experience and observation, is what kundalini does. All human beings have a nervous system encased in the spinal column. This nervous system is filled with nerves that

The Understanding of the "Space" Above the Head

branch out to all parts of the body. Some of the nerves are activated by an act of the will or mind. Other nerves act instinctively without the will or mind being necessary to activate them. At the base of end of this nervous system are the organs of reproduction. These organs are activated as a person grows older. Sexual 'energy' is purposely made very strong in order to assure that the human species reproduces itself; and as a reward for its role in the reproductive system the meeting of the male semen and the female ovum occurs in a pleasurable and relaxing feeling called the "orgasm". The human story could end here if its biological reason for survival is all that is needed in order to account for human life.

The biological urge to procreate is accompanied by three energies: (1) Saturation of the "energy" as in prostitution and pornography (vice lords prey on the weakness of human nature in such a way in order to line their pockets with profits); (2) Marriage, or the creation of a satisfying and fulfilling relationship with someone else; and (3) Sublimation as in priesthood or the sublimation of single blessedness. In the Yoga disciplines this is known as bramacharya. (Masturbation is sometimes resorted to as a means of releasing the sexual energy and relaxing the body. Kundalini yoga does not moralize in these matters. But it recognizes that energy is flowing in the nervous system and this flow must be used as effectively as possible for the comfort of the person who possesses the nervous system. The energy which is applicable to the individual is also applicable collectively.) The first two energies may slide into the third energy. The element of personal sacrifice may be awakened when this happens.

The uses of the energy in the three ways described are done in yoga through postures, breathing, concentration, meditation, and contemplation. The purpose of linking the opposite poles of the nervous system (the genital area and the brain) is so that they can be made to complement or balance each other and thence to help attain the sense of oneness or unity in the area of the head. It is when the feeling leaps to the space above the head that the sense of oneness replaces the sense of separation.

The feeling of oneness, unity, universality, or "globality" occurs genuinely as an actual experience in the space at the top of the head, never in the physical body. The body, being physical and biological, magnifies the sense of survival. The "space" above the head satisfies the religious, ideological, and occult need to be "free" to be what one wants to be. That "space" is spiritual and mystical; and the power at the genital area should fill that "space", or expressed more precisely, should feed into that space. One cannot exist without the other so long as the nervous system allows the semen or ovum to feed the brain which, in turn, fills the "space" above the head.

That "space" is not man-made. It is God-made. It is the source of human religiosity, of the sense of worshipping

one God; of feeling the unity--the oneness--of all things, visible, and invisible, of genius, of creativity, productivity, greatness and saintliness. But, please bear this in mind, even as good things can come from this "space", the converse can also happen. Bad and destructive things can come from that "space" too. Kundalini yoga is aware of this, and so it proposes that its power be unitive and not divisive. The feeling of respect and reconciliation thus are the best sign that it is working well in the divided religious and political world that preoccupies a majority of the people of the world. When the "space" becomes resplendent with a divine essence, a quantum leap into the "space" can herald the dawning of a new age, of a better and more productive world for humanity. I can say with the assurance of experience that the "space" activates the reality of universal unity or oneness.

I will leave the topic of the "space" for a while and discuss some mundane aspects of this paper. It seems clear that human beings who have an active nervous system tend to lose their biological childish innocence when the sense of oneness is not developed in them. This happens as they grow older in the dualistic or pluralistic and, in fact, divisive world they grow up in. They learn that defensiveness and competitiveness are fundamental to their survival in the world. But that divisiveness is really an illusion (maya), since they all have one thing in common. That which they have in common is the shared objective of freedom to be what the "space" above the head brings to their awareness. Freedom, then, is their common denominator.

But, as any impartial observer can see, they go about releasing their energy in divisive ways and the biological sense of defensiveness and competitiveness essential to their physical survival takes them over. Yet this common desire to be free is there. It literally screams oneness at them.

For thousands of years yoga has been saying, albeit obscurely, that the sense of duality or divisiveness lies in the mind only. A violent person can become non-violent in an instant merely by changing his mental attitude from one of violence to one of non-violence. The implements of violence remain, but the mind has created a situation in which the body will not pick them up. Not even the biological need to survive in a defensive and competitive world can prevent a person from being non-violent in an instance if the person chooses to use his mind that way. That is the reason why it is written that no matter what the circumstances may be, the spirit can never be broken. And that is another reason why the biological need to survive has only one real function: to give way to the spiritual, mystical, or mental need to experience the oneness of God, immortality, and the universality that lies at the root of life and living.

The leap from biological survival to the space above the head is made possible by a simple act of turning away from the attractions of the lower awareness and riveting it

The Understanding of the "Space" Above the Head

to the attractions of the higher awareness. I submit that the process of change is purely a mental and conscious act. That is what I understand yoga to be. I have no other way of understanding it. Once the leap beyond biological survival to the awareness of mystical things has been made, it seems clear that the gap between ignorance and knowledge has been closed and freedom from ignorance is assured, especially in a world that is oriented toward survival, defensiveness, and competitiveness--conditions that our divided, separative and dualistic world encourages.

I strongly suggest that biological and economic survival (jobs and more jobs!) can be carried too far and that it can ruin the physical world in which human beings live. A sensible person merely has to look at the divisiveness of the world in order to realize that it has been pushed too far. The spirit of defensiveness, competitiveness, and economic survival has actually been pushed to the limits of human endurance. That observation bears repeating.

The United States of America alone has ninety million guns. The world, in aggregate, spent 90 billion American dollars in weapons of destruction in 1986. There are presently 60 thousand nuclear missiles somewhere on earth. Twelve thousand of these belong to America; 15 thousand to Russia. Human civilization, with its beautiful twinkling lights, cute little farms, houses and lawns, with its massive skyscrapers and bullet trains, the wonders of its inventions and technologicval advancements, is more than ready to destroy its museums and libraries and memorials to its greatness with 500 of these nuclear weapons, and hordes of people simply want to go to the beaches and see the world as tourists.

It boggles the mind to imagine how human beings could green the earth and truly make life for the people of the world better, safer, and saner, if the money it spends on self defense would be spent for educational and humanitarian projects. But, in a defensive, competitive and dualistic world these things make comfortable survival on the planet earth a real problem. The Great Paradox, I am afraid, is that human beings love to survive, savor their immortality, worship a monistic God, and then use their ingenuity to destroy the modern civilization they have built. Yet I aver that a person can literally look at life and existence the way God, the Creator of all life and things visible and invisible, saw it at the beginning...good, wholesome, and united...if only human beings, like the birds in the sky and the blooms in the field, can trust and love rather than distrust and hate.

CONCLUSIONS. Like Pontius Pilate in his famous question to Jesus Christ, every person on earth has to find the answer to the question: "Why is the truth of human life and existence shielded from human awareness." I respond, "It never was, it is not now, and it never will be shielded from human awareness!" The truth is open to all who want

Academy of Religion and Psychical Research

it. That is its nature. God made truth visible, obvious, and clear, all attempts on the part of the divisive human race to obscure it notwithstanding. Why? Because apprehension of the truth is an act of the mind alone. It costs nothing for the mind. The nervous system to feed it has always been there, is there now, and I hope will always be there in the future to do it.

Gopi Krishna, a yogi who became aware of the truth (the awareness of global unity and peace, or oneness) came to earth, realized it, became aware of why it was there, and wrote about it and described his life experiences with it, lucidly and without religious or political bias to obscure it. That was his role, his purpose for being. And God used him well. I do not have to warn this audience that human beings who insist on living in ignorance of the essential oneness of the human race can destroy modern civilization at will in a genocidal nuclear war at any time it wishes to do so. Until the time when human beings are released from this kind of ignorance, people have to speak of global unity and peace in tones of respect and reconciliation of religious and political differences that shield one person from another. This all of us need to accept. But I hold with all the fiber of my being that this scientific study of mystics who live in the "space" above the head, should continue to be shared with the people of the world. The effort should never stop. For, like a Pandora's Box, Gopi Krishna has stirred it, and awakened it, and presented it in plain language to the world. I beg of you to look for the mystics that can point the way to truth and present them to the world as examples of what the people of the world can become. The upliftment of the human mind is the assurance of its immortality...for the body will die, ideals will not.

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